



B'NAI B'RITH MAGAZINE

THE NATIONAL JEWISH MONTHLY

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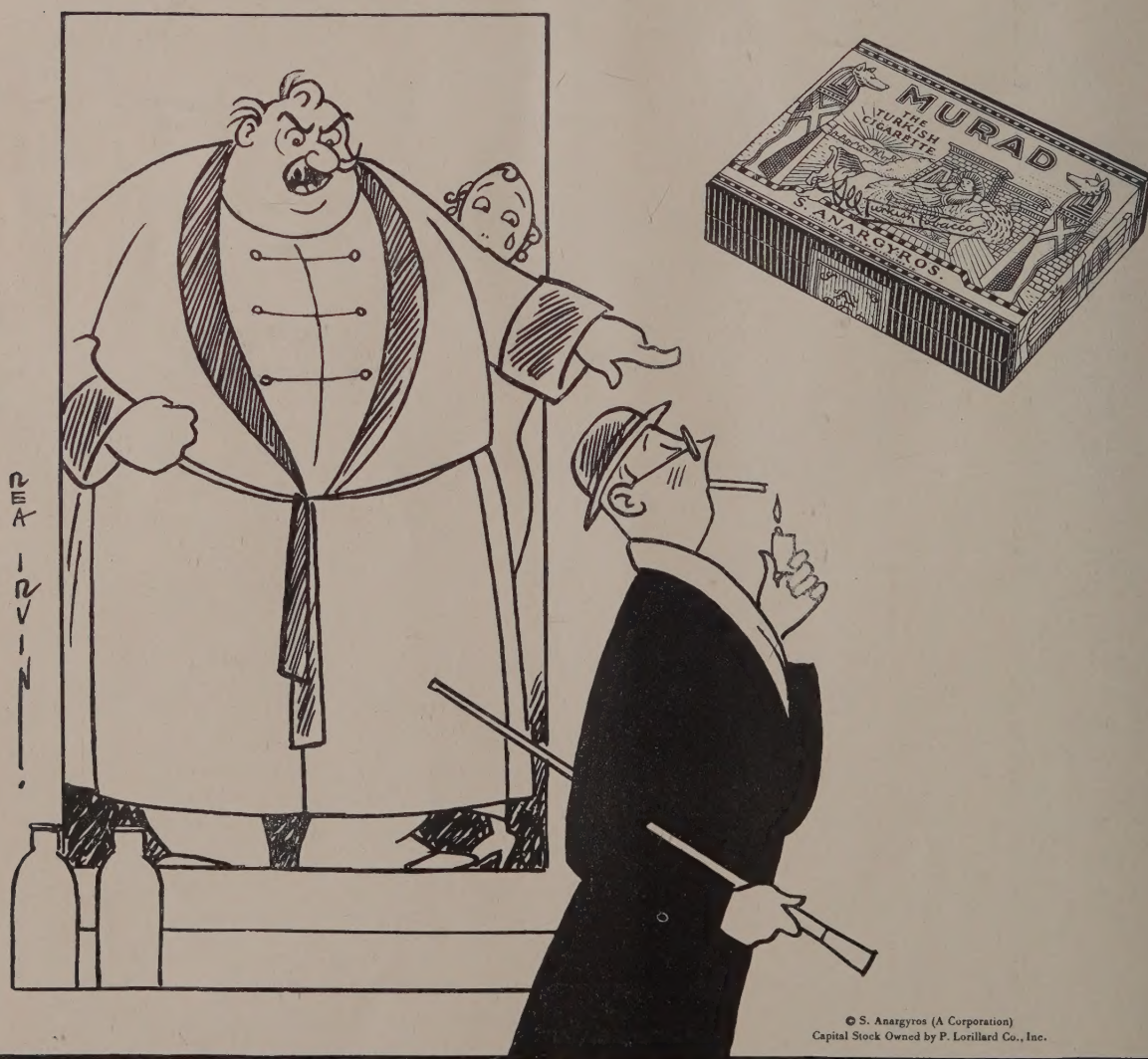
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EMBARRASSING MOMENTS

When it is broad daylight before you
get the young lady home from the dance
and Father meets you at the door

...be nonchalant

LIGHT A MURAD



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THE B'NAI B'RITH MAGAZINE

The National Jewish Monthly

VOLUME 45

AUGUST-SEPTEMBER, 1931

NUMBER 11

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EDITORIAL COMMENT

We, the Universal

THE news offers us tokens of our rich variety. It takes us to China where, last month, Silas Aaron Hardoon was buried with the ceremonials of Judaism and Buddhism. A Jew he was from Bagdad and married to a Chinese woman who was a Buddhist.

Faithful to Judaism he required the services of a rabbi at his funeral; faithful also to his wife, he asked for the services of a Buddhist priest as well.

A wanderer on the earth, Silas Aaron Hardoon came from his native Bagdad to Shanghai when it was a village fifty years ago, envisaged a great city, stayed there, bought land and became the richest man in the Orient.

Childless himself, he took into his home ten children of various nationalities. A Jew, he counted himself a universal being. Having affection to give, wealth to bestow, his arms reached out as wide as the world, gathering in children to be loved.

He lived rather far from Jewish life but he bowed himself out with a gift to his people; to the Jewish Publication Society of Philadelphia he left \$50,000 for

the translation into Chinese of the English text of the Hebrew Bible which is published by that Society.

From Bagdad to China came this Hardoon; from London to China came Morris Abraham Cohen to become a brigadier general in the army of the Canton government. General Cohen, right-hand of the Nationalist war lord! Cohen of the Chinese learned their language when he was in charge of Chinese coolies imported to France to be laborers in the late war, and to China he went after the war.

Jews are like the kaleidoscope of our childhood, forever appearing in different patterns. We look and see a stooped little man on a street in Poland, swathed in black coat that falls to his heels, earlocks dangling, and we know him as a Jew. We look again and there stands Einstein as high as the stars. . . . Rufus Isaacs ruling India as Lord Reading. . . A Jew selling notions from a pushcart in the East Side. . . Brandeis on the Supreme Court Bench. . . The gorgeous Hardoon divided between the Buddhist deities of his wife and the God of his own Judaism. . . General Morris Abraham Cohen leading a Chinese army against the rebels.

The President's New Year Message

WE are apt to stand on the threshold of the New Year, uncertain, afraid, like children before a strange and dark house, because we have gone through a year of deep despondency made more dismal by comparison with the dazzling light on which our eyes had feasted in many years before.



President Cohen

On every side these questions are asked: What does the future hold? Does a ray of light pierce the surrounding gloom?

These may be the answers:

Our times call for stout hearts—hearts that heed the command of yore: go forward, be not dismayed,

courage will kindle a light which only fear can extinguish.

We believe even now light penetrates the darkness. We believe for a certainty that a more just and lovely world lies just beyond. Out of sadness sweetest things do grow as flowers in rain. Adversity is teaching the nations what they have never learned from prosperity: that humankind is one family; that each member is dependent on the others; that the members cannot thrive apart; that only by the cooperation of all the parts can the well being of the family be assured.

The former enemy nation cried aloud her self-helplessness to the nations against which yesterday she was in bloody conflict, and they heard her cry and answered it.

Ere this had happened the President of the United States, sensing Germany's condition, made a proposal that will forever stand out as among the most generous acts of a nation towards a sister nation in all history.

Out of the stress of the present period—out of the peculiar distress of one of the great nations, we confidently believe there will rise a new world ruled by international justice, lasting peace and mutual understanding, whose substance, no longer needed to provide instrumentalities for death and destruction, will be devoted to the preservation and prolongation of life and the attainment of its highest aims.

God grant the early fulfillment of this forecast.

* * *

May the New Year bring to B'nai B'rith and all mankind luminous courage by which to march with firm step towards the better day.

ALFRED M. COHEN, *President.*

Cincinnati, September, 1931—5692.

The Evidence of Our Continuity

WITHIN the month the Jew will return to his altars. He will close his business, go to his synagogue, sit there all day in devotion. He is a most interesting figure; the eternal Jew, though some like to jibe at him. . . . "Only on Yom Kippur does he remember he is a Jew."

He sits before his altar, and the ancient ritual strikes on his memory like a familiar story, as if he had not been away at all, like a tale that was interrupted for a little while and now is continued.

We respect him, marveling at him as we marvel at the immortality of the flower returning for a day in the spring-time. In his own person he represents the deathless continuity of Jewish life. We behold in him the phenomenon of Jewish life which goes on despite the many deaths that have been inflicted on the corporeal substance of the Jew.

It would be desirable if Jewish life were a burning bush all year instead of a spark that bursts into flame one day. But we remember the legend of the star. It is related that at one time all the stars in the universe were blotted out and the heavens were dark save for one small star glowing feebly.

The people were greatly alarmed and foresaw the end of all life in this manifestation.

But one old man said: "In this one star is the testimony of the eternal who has not forsaken us."

In the spark of Jewish life that is seen on Yom Kippur is the testimony that Judaism is neither dead nor dying. But this continuity of Jewish life is not self-perpetuating; this spark does not burn spontaneously.

The straying feet of the Jew turn back to Judaism at least once a year in response to the urgings of beloved memories, of tender sentiments that have to do with the home of his youth and his parents. In the Jewish home the continuity of Jewish life was established. The fathers were not sparks but living torches of Judaism.

The sons must be more than sparks if the holy fire is to be handed down to their children.

* * *

To Lee K. Frankel

THE late Lee K. Frankel brought social vision to insurance, and we like to think there was something distinctly Jewish in his contribution. The Jew's respect for the sanctity of life was in it.

The insurance business had been an enterprise entirely dedicated to selling policies by which individuals provided for their families against the time of their death. Lee K. Frankel conceived the function of insurance companies to be larger than that. They insured lives; he led them to the idea of insuring life as well. They provided for death; he showed them the way by which they might help to make life fuller, larger, and longer.

So it was that the insurance business went into campaigns of social education by which to teach the people to guard their health, to warn them against the surreptitious inroads of diseases that cut down men in the prime of their years. Under Dr. Frankel's guidance the insurance company of which he was vice-president embarked on crusades against the scourges of mankind, as if it were

ome health department. Its advertising often attempted to sell life rather than life insurance policies to the public. Its visiting nurses went to the homes of policyholders to teach them ways to prolong life.

Dr. Frankel made the insurance company a nationwide agency for health education and the enlargement of life.

Withall he was the zealous Jew who touched Jewish life at many angles. He was educated to be a chemist but his heart led him to a career of social service. To whatever post of duty Jewish life summoned him he came, bringing his fine talents and his burning ideals.

Not a Zionist, he perceived in the Palestine enterprise a noble experiment that was worthy of his aid and he was recently elected joint chairman of the Council of the Jewish Agency at Basle. A most conscious Jew, he contributed to the faith as a member of the Executive Board of the Union of American Hebrew Congregations.

A great man. A great Jew.

* * *

The Decline of the Nazis

THE hoodlums known as Hitlerites and Nazis seem to have entered upon a decline of popularity in Germany. Their government in Thuringia, which officially practiced anti-Semitism, has suffered a serious set-back and reports from other parts of the Reich suggest that the native good sense of the German people is turning with disgust from the hooligans who grew powerful enough to be recognized as a major party. Jealous dissensions have broken out among the gang leaders and their party has divided.

Moreover, the German government has taken hold upon the Hitlerites with a firm hand and has made steps toward a revision of treaties and has effected an economic union with Austria. By these latter measures it has stolen thunder from the Hitlerites who are now left with only one issue: The Jews.

But the hate of Jews is not a nourishment on which a party can long thrive. So the Hitlerites may in good time be expected to go the way of the Ku Klux Klan.

And so with all such movements. They die of their own iniquity.

* * *

Greece Among the Barbarians

WE regret that classic Hellas has permitted itself to be placed among pogromist nations. Greece, the mother of a noble civilization, certainly does not belong in the class of old Russia and of the modern Roumania.

And yet, except that there was no slaughter, last months' events in the Jewish quarter of Saloniki may be compared with similar outbursts in Russia and, certainly, with more recent atrocities in Roumania.

Synagogues burned . . . Arks of the law desecrated . . . Scrolls of the Law torn to shreds . . . A Jewish clinic destroyed . . . A school house sacked . . . Jewish homes pillaged and wrecked.

"What my eyes have seen in the devastated section . . . was powerfully reminiscent of Hebron in 1929," wrote Gershon Agronsky, who visited Saloniki for the Jewish Telegraphic Agency. . . . "Beds on the pulpit of the Beth Shaul Synagogue . . . the only Jewish sanctuary surviving the fire—beds instead of pews which

were removed, cooking utensils instead of praying shawls and phylacteries, the wail of the homeless and of children instead of the orderly Sephardic chanting, these are the sights and sounds that greet the visitor to the house of prayer where fifty families fled. . . . Bullets lodged in chairs. Bullets riddled the oil cloths on tables. . . . Simeon Revah and his terror-stricken wife describe the death of their two-year-old child, flung on the floor by hooligans."

This is not the Greece that every school boy learns to honor, whose earth to this day gives forth increasing evidence of an abundant civilization that thrived when Western Europe was still a savage wilderness.

So it is good to see that the government of Greece is conscious of its obligations in this tragedy. For the stricken Jews of Saloniki it has provided financial relief; for the rebuilding of their ruined homes it has appropriated adequate sums.

This is dazzling righteousness in Eastern Europe where governments not only provide no relief for persecuted Jews but by restrictive laws increase their miseries. . . . Poland, for example, and Roumania.

* * *

What is Zionism?

WE think the most important outgiving of the recent World Zionist Congress was a definition of Zionism, adopted unanimously after six days' discussion.

"Zionism is a national movement to secure the freedom of the Jewish people. It adheres firmly and unalterably to its aims as laid down in the Basle program (to create for the Jewish people in Palestine a publicly recognized and legally secured home) and to bring about in Eretz Israel a solution of the Jewish problem. The homeless and landless Jewish people which is compelled to migrate strives to overcome its abnormal political, economic, and spiritual conditions through large and uninterrupted immigration and settlement and recreating in Eretz Israel its national life with all the essential features of a people's existence. The Congress emphatically rejects any attempt to minimize this fundamental aim of Zionism."

This clarifies an aspiration that has been rather muddled. For Zionists it offers a clear vista along which they may go in peace together. They have been divided by a conflict of purposes, like people at a cross-roads, one saying, "This is the way to go" and another saying, "No, let us go that way."

If it serves to bring Zionists together, it will contribute to unity in Israel, which has been badly needed.

For others who, amid the confusion have stood neutral but uncertain, this definition provides illumination in the light of which to come to decisions. . . . "This," it says, in effect, to them, "is what we stand for. By this you can determine whether to go with us or stand apart."

For anti-Zionists it is a challenge, since it reiterates the nationalistic aims which are rejected by those Jews who say, "We are nationals only of the countries in which we live. We know no other nationality than that of our citizenship."

For militant Arabs it contains little comfort. They will not applaud that aim which calls for "large and uninterrupted immigration and settlement."

But Zionist, non-Zionist, anti-Zionist and militant Arab must agree it is a clear and courageous statement.

Henry Bernstein:

A Modern Prophet

By PIERRE VAN PAASSEN



Henry Bernstein and his wife upon their arrival in this country

FORTUNE has denied nothing to Henry Bernstein, the Jewish-Parisian playwright who, after years of hesitation, has finally answered the insistent call of Broadway, and is now in New York to supervise the presentation of one of his plays. There is perhaps no other man in the international theatrical world whose career could approach that of Bernstein's for rapidity and brilliancy. Virtually from the moment he left the school benches, when he launched his first plays, he was acclaimed by the Parisian critics as "a force" and "a violent success." The late Catulle Mendès, father-in-law of Henri Barbusse who, by the unanimous consent of artistic Paris occupied the august position of supreme pontiff and arbiter of the theater in the days when Bernstein made his debut on the stage, wrote, after witnessing young Henry's first presentation, that at last "an artist with the true frenzy and intuition for the theater had made his reappearance in France."

"Immense!" exclaimed Mendès, "in the manner in which M. Bernstein, with a consummate and unperturbable art, imitates the apparent incoherence of life and the extraordinary condensation of vice and virtue, meanness and strength!"

In spite of unrivalled success which at times, by reason of its constancy, must have seemed almost monotonous to the young playwright, Bernstein today has lost nothing of the ardor of his youth. Ever and again he has surpassed himself. Each time he came out with a play he demanded of his art a little more reality, a little more truth. His interest in life is universal. Not a book but Bernstein advances an opinion, not an artistic event in Paris but Bernstein is mixed up with it. He was the witness who held the Senate of France, sitting as a High Court in the Caillaux process, spellbound with his

testimony. His speech turned out to be a matchless piece of improvised oratory. His polemics with Firmin Gemier, dean of the Académie Française, two years ago, were followed by the Parisians with an interest akin to passion. Nothing escapes the decompounding faculty of Bernstein's spirit. Like the characters he has created he lives wholly, intensively, experiencing the whole complexity of life's clashing emotions. In his plays Bernstein is violent, as Mendès said of his success. He is more than that. His characters love and hate to excess, with frenzy, one would almost say. And all his heroes have this in common: they are disquieted, tormented beings, forever prey to doubt and anxiety, like the artist himself.

Parisian theatrical journals are fond of referring to "their own Henry Bernstein" as "the greatest living playwright." This is incontestably true. But he is more than that. He is a Prophet, in the Hebraic sense of the word.

In his youth, one of his critics said of him, Bernstein showed us a world that presented the aspects of a battlefield wherein cupidity, hatred, and human passions were in constant and bitter conflict.

Today we have come to know another Bernstein. He has seen a new vision. Some critics believe that he has arrived at a decisive epoch in his artistic career. He is in search of a new formula. In an article in *Le Journal* not long ago he gave an indication as to the direction his thoughts were taking. "We must find a new form of saintliness which is love," he wrote, and "The things of the spirit, goodness and love, must conquer the forces of evil in life." To the Parisians these words sound-

ed like a thunderclap because they indicated a complete reversal of the man's ideology. But to the observer who recognized in this declaration a reflection of the evolution of Bernstein's inner Jewishness, it seemed logical as coming from one who has ever striven to renew himself in new fields of research, whose anguish as an artist compels him to endow his art constantly with new beauty and a greater measure of truth.

Bernstein is essentially a Jew. All the contradictory aspirations of his race are merged in him: a fascinating personality, a high intellectuality, and a flashing ardor, the instinctive revolt against injustice, and a thirst for domination. Right now we behold the tumultuousness of youth replaced by the calm, serene outlook of the mature thinker. To a certain extent, Bernstein's evolution, it seems to me, is a distinct echo of the currents running in the soul of Israel.

This attempt of Bernstein to get in touch with the moral and emotional forces of life sounds, we hope, the death-knell of the sterility of bourgeois art. The audiences ask no more than to be amused. But Bernstein wants to make the theater once again "a moral institution" which will find its way into the heart of the people.

Scorning the critics, bravely rowing upstream, Bernstein made a first attempt in this direction with his play "Israel." Produced in 1908 at the Rejane Theater, it carried the Jewish problem to the stage at a moment when this required extraordinary courage. The passions aroused

by the Dreyfus Affair were far from cooled off. The plot conceived by Bernstein showed conclusively that he is one of the greatest imaginative creators of our time. A fiercely anti-Semitic individual makes the discovery that he is the son of a Jew. The anti-Semite is represented by a young Prince who insults a Jewish banker and is challenged to a duel by the latter. In the course of a pathetic scene, the Prince learns from his mother that she was formerly the mistress of the banker and that her son is the fruit of that illicit union.

The young man is crushed by this revelation and sees only one way out from his predicament: suicide. He goes to a priest, the father-confessor of his mother, and solicits the clergyman's aid and makes a proposal which with the priest's help will make his contemplated suicide look like a stupid accident. The priest does his best to dissuade the young man by invoking the arguments of the Catholic religion, and advises him to turn monk and enter a cloister.

At this point the banker gets wind of the project. He is indignant at the thought that the son whom he cherishes greatly in secret may be completely removed out of his life. He goes to see the young Prince, his son, and in the course of a tense, bitter debate where two mentalities, two conceptions of life, enter into collision, proves to him that he owes his position as an intellectual leader and as the chief of a political party to his Jewish extraction and that there can be no question of entering a convent. The Prince is desperate and kills himself.

Paris discussed the play, grew excited about it, fought duels over it, but went to see it again and again. Bernstein's theory, which he shares with that other great European, Romain Rolland, namely, that the people are always the first to understand genuinely heroic problems, was verified in a most striking manner. There was to be an end after that to the effeminateness of the French stage. A new note of virility and force entered it with Bernstein through the vital contact he sought with life. In the case of his play "Israel," which followed hard upon the boiling ferment of the Dreyfus episode, he had drawn inspiration right from the folk-soul.

With this play Henry Bernstein did not set out to prove anything. He simply brought Jews and anti-Semites in contact. He wanted Paris to see and feel the aspirations of the Jewish soul, in all its aspects, so intensely human at all times. He posed the problem, but refrained from solving it. The characters did not merely exchange sets of erudite theories and haughty philosophical theses.

The life of a man was at stake and this brought the play immeasurably nearer to reality than volumes of vain and unsatisfactory discussions on anti-Semitism could have done.

Bernstein himself gave his reasons for having written the play in an interview with *Le Temps*.

"I am very well satisfied with being a Jew," he said at the time. "I don't say I am proud of it. It has always seemed so ridiculous to me to pride oneself on an event as involuntary as birth. . . . still, I can say I am content. I feel very strongly that this excess of the inner spiritual life which people ordinarily call temperament and which makes a man an artist is, in so far as I am concerned, largely due to my Hebraic descent.

"I accord every man of every race the right to rejoice in his own particular origin, and to search there for the well-springs of his sentiments and emotions and destiny. My respect for a man invariably increases when I learn that he is not attempting to disavow himself and the inclinations of his racial spirit.

"There is only one thing that I have in common with anti-Semites: I despise, even more than they do, the Jew who apologizes for the fact that he is a Jew. Every attitude, every insinuation, every admiration a Jew like that manifests, every relation he seeks is a vile excuse in disguise. The frightful humiliations, which would make a self-respecting person die of shame, but which this Jewish type of snob drinks in on bended knee, crawling before his insulters, have always seemed sufficient punishment to me.

"My play 'Israel' is therefore neither an attempt to revenge nor is it an apology for the Jew. I have no intention to carry the Jewish problem to the stage for a solution. It would be childish to pretend that this tremendous problem can be solved in a few acts. But I simply wanted to have a Jew on the stage, that's all. A Jew is part of life; I want to portray life—why should I deprive myself of one of its most stimulating ingredients—the Jew?"

To the honor of Henry Bernstein it must be said that he has never pandered to the vulgar favors of success. Whenever he discovered a new formula for the theater and the critics surpassed themselves in lyrical acclaim, he never sought to perpetuate his victory by simply restating his formula in a dozen different ways, as so commonly is the case with successful artists who at last have stumbled upon the horse that carried them to the top of the hill. He coolly abandons his formula for others to exploit and grow rich on, and he himself sets out to seek a new one.

Most of his work is done in a sumptuous villa in the neighborhood of Biarritz on the Silver Coast. That is to say, Bernstein flies away south to work out the details of a play whenever a new idea strikes him. In the middle of winter, when a given play in Paris is at the height of its run and his counsel and assistance are in demand every day by the managers, Bernstein is suddenly unfindable. Only his friends know that a new problem has come to haunt and torment him and that he has sought the solitude of his house far from the roar of Paris to solve it with all the passionate earnestness he is capable of, and which consumes the man like a fierce, relentless fire.

Down there in Biarritz in his sound-proof workroom, he sits at his table or paces the floor with the daylight completely shut out. There are no windows. Softly-tempered lamps burn, throwing a harmonious light over the even-toned almost sombre-hued rugs. Nothing is permitted to distract the artist's attention in those creative hours. Like his colleague, D'Annunzio, he forgets the cares of the body, the turmoil of the world outside. Friends know he is unreachable. Mail is unanswered and telegrams are not even opened. When at work, Bernstein gives himself no rest or respite. The problem is posed—it must be solved.

The uninterrupted series of stage successes of Henry Bernstein have failed to satisfy its author. He has not been spoiled by success. His objective lies ever ahead, is never reached. He tries to please or satisfy nobody. That he cannot satisfy himself he knows. Nevertheless, a note of greater serenity is gradually creeping into his work, although it is obvious that Bernstein will never be wholly reconciled with life. The anxious, disquieted Jewish spirit in him will go on urging him with the inescapable stress of his Jewish destiny. Moreover, he has shown that he does not dread the lashing storm of criticism.

His only fear is that he will ever make the slightest concession, even unwarely, to the cowardly idealism of those who refuse to see the tragedies of life and the weaknesses of the soul. He presses to but one aim—to know life and, latterly, to love it. Like Meister Eckhart he feels that in suffering and torment alone does man rightly understand art, and through sorrow alone do we learn those things which outlast the centuries and are stronger than death. It is this that marks him as the man whose lips have been touched by the burning coal, as a Prophet.

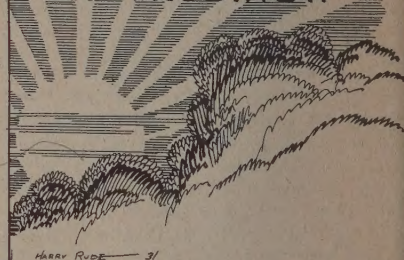
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LET'S ORGANIZE

By I.M. RUBINOW



FEW weeks ago the leaders of the Allied Jewish Campaign appointed a national board of directors of 250 members. Of these, 130, or 52 per cent, are members of B'nai B'rith.

Excluding the State of New York, that maelstrom of Jewish life in which the bewildering array of organizations has somewhat submerged our great Order, 140 men were appointed throughout the country. Of these, 112, or exactly 80 per cent, are B'nai B'rith.

These figures are evidently significant. They show that even though only some 2 per cent of the male Jewish population of the country are within our organization, four-fifths of the leadership of American Jewry outside of the State of New York are within the fold. That is a matter to be justly proud of, but it also imposes a serious obligation and responsibility. One need not apologize, therefore, in bringing the problem of better organization of Jewish communal life to the attention of the readers of this magazine.

During the last eighteen months the economic depression has been critical for philanthropy and social work throughout the country, but the problems that have been created in Jewish communal life have been doubly great. It isn't only the widows, orphans, the sick, or even the unemployed which the Jewish community is called upon to take care of. There are a great many Jewish communal needs which the community must meet through voluntary efforts while similar needs of the country at large may be taken care of by the State or the City. This is true of the entire field of Jewish education.

While it is true that a large proportion of American Jewry lives in fairly concentrated groups in the

large cities, nevertheless there are a few hundred thousand scattered throughout the rest of the country in such small groups that they are altogether unable to organize their philanthropic and communal work along local lines. As a result, national Jewish philanthropic institutions have developed.

And last, but not least, the extension of the economic crisis to other countries has affected millions of Jews throughout the world, and has put an additional burden upon American Jewry. Hundreds of causes thus appeal and compete for the generosity of American Jewry at the time when its giving capacity has been materially impaired. But the Jewish community cannot expect to shift the burden of its own communal needs upon the country at large. These represent a purely group responsibility which it must continue to face. Nor does the Jewish community by and large desire to avoid its responsibility.

And right there is the problem. Through many years of painstaking work institutions have been built up, organizations have developed, important undertakings financed. How can all these necessary expressions of Jewish communal life be preserved in face of the economic pressure of the last eighteen months which is likely to continue for some time?

There is, of course, an obvious answer which presents itself to those responsible for every one of these institutions and undertakings, whether it be a hospital, tuberculosis sanatorium, old folks home, a center, a seminary, or a Hillel Foundation. Because the funds are more difficult to raise, extreme economy must be exercised.

Jewish communal life indeed is complicated. Each problem requires

an organization and each organization requires a budget and each budget requires a campaign. And so Jewish life in many a community has become a continuous succession of one campaign after another.

And the result is chaos.

The writer speaks feelingly on the subject because, frankly, he, too, is a factor in the chaos. It is his responsibility to marshal Jewish force, in support of the B'nai B'rith Hillel Foundations and other important activities joined in the Wider Scope campaign. It is unnecessary to argue that the Hillel Foundations are important, that the A. Z. A. is important, that the Anti-Defamation League is important. There is no dearth of recognition of the importance of these projects. They should be doubly important to every Ben B'rith because through them the spirit of service to Jewish life which governs the Order is most eloquently expressed. Yet with one campaign after another taking place in most communities, the difficulties are enormous.

"Of course, the Wider Scope budgets must be met," says the local leader and Ben B'rith of considerable standing, "but you see, we just got through with a campaign for building a temple, or paying off a mortgage, or for the cemetery, and last month there was the Jewish Federation Drive, and just now we have a campaign on for East European Relief, and next week it's the Talmud Torah, and the week after that we are going to have an entirely new drive for Palestine, etc., etc., *ad infinitum*. Let's look at the calendar. Oh, yes, there seems to be one week in August free from all campaigns. Maybe then we can start the campaign for the Wider Scope. Of course, there won't be anybody in town, but we'll see what we can do." And this, strange as it may seem, is

not at all an exaggeration or caricature. It is a true picture in most communities throughout the country.

The tremendous amount of effort that must be wasted in an organization in getting together any banquets, any luncheons, any meetings, is of itself a very heavy burden. But the waste is not one of effort only. Campaigns cannot be run without expense.

And last, but not least, there is the sense of irritation that overcomes the community and which sometimes may become so strong as to result in repudiation of all appeals irrespective of their importance.

The situation, of course, is not altogether new, but it has become very much aggravated within the last few years, particularly as a result of the depression.

What can be done about it?

The sum total of the Jewish needs for philanthropic and communal purposes, or at least the sum total of amounts available for such needs, is probably not excessive—not beyond the paying capacity of American Jewry. Can't some order be established out of the chaos so that the available funds be made available with a minimum expenditure and cost and with maximum consideration of comparative values of various projects?

Any effort to organize Jewish communities into legal entities with powers of taxation is inevitably bound to fail because it is entirely out of harmony with conditions of life in America. Much careful thought was put in the efforts of a group of community leaders as well as professional social workers connected with the National Conference of Jewish Social Service through the organization of the National Appeals Information Service (the famous, but not particularly successful N. A. I. S.). The underlying thought of this organization, headed by Mr. William Shroder of Cincinnati, is a very logical one indeed. It is an effort to organize the contributions of American Jewish communities to all purposes which are national rather than local in their scope. Its hope was that one comprehensive national campaign could be conducted throughout the country once a year on lines somewhat similar to the annual drives of the J. D. C. or the U. P. A., that the amounts to be assigned to each institution should not be determined in a haphazard fashion, that the success of such institutions should not depend upon the comparative consistency or ability of its campaigning staff, that a central organization should be created which would critically examine both the needs and the achievements of each

organization which desires to appeal to all of American Jewry.

Several years of effort have gone by, many interesting and careful studies of various institutions were made, but, unfortunately, as yet practically no progress has been made towards the ideal of such a national campaign. It is not important to place the blame of its unfortunate failure.

As a matter of fact, while the efforts towards one joint national campaign for all national and international purposes made comparatively little headway during the last five or six years, the movement for joint drives in various cities during the same years grew by leaps and bounds. It is not difficult to understand the difference. It should be easier to achieve such a union of various groups in one city than for the country as a whole.

It may be somewhat difficult to decide in which particular city the idea of a joint drive first arose—whether it was San Francisco, Los Angeles, Detroit, or any other city. In each of these cities the Jewish Federation of Charities is a member of the Community Chest, but specific Jewish needs, such as Jewish education, etc., necessarily remained outside of the general Community Chest. This necessitated a special Jewish drive for several purposes in addition to the Jewish participation in the Community Chest drive. Thus arose the idea of what has been nicknamed a "double-barreled" Jewish Federation—"one barrel representing philanthropic work and receiving its resources from the Community Chest, and the other a union of local culture with many national and international objects." The success of this plan proved to be instantaneous. San Francisco, Los Angeles, Indianapolis, Detroit, Columbus, and more recently Cleveland, Cincinnati, and many other cities, large and small, rapidly followed, and the plan is being discussed in dozens of Jewish communities. Not all of them are big enough to require either a double-barreled Federation or two separate drives. In smaller communities it is just as easy to organize only one annual drive combining in one grand effort all needs and obligations, local, national, and foreign, philanthropic, cultural and recreational.

To make a long story short, the advantages of such a plan must be obvious to all interests involved. One earnest effort and then the community is free for some time. The cost in money and labor is immediately cut at least into half and sometimes much less than that. The individual giver can make up his mind as to what he can contribute. The community at large gradually learns to

distribute its voluntary generosity in accordance with some thought-out plan rather than leave it to the comparative efficiency and good salesmanship of an army of solicitors. There can be no question but that that represents a tremendous advance in the organization of Jewish community life.

Perhaps these local unions may eventually lead to one even bigger nationally organized effort. But whether it does in the near future or not, all the advantages can substantially be achieved by local agreement.

All of which leads us to a moral of very practical character to every faithful Ben B'rith. We, too, necessarily must appeal for funds if we are to continue our work. No active Ben B'rith can avoid his responsibility both in giving and in asking for this program.

But it isn't altogether from a selfish point of view that our brethren must give their support to this rising movement for communal co-operation. To come back to the starting point of this very practical sermon, the leadership of the Jewish communal life does, to a very large extent, lie in the hands of B'nai B'rith. By supporting this movement for joint campaigns we will render a very great service to all American Jewry and to all causes dear to American Jewry.

It was in recognition of these principles that the Wider Scope Commission of B'nai B'rith, at its last meeting in September, 1930, passed the following two interesting resolutions:

1. "That the B'nai B'rith Wider Scope Commission place itself on record as favoring inclusion of the B'nai B'rith Wider Scope Campaigns in the general Welfare Fund Campaigns for non-local Jewish needs in such communities as operate such Funds.
2. "That the Wider Scope Commission urge B'nai B'rith leaders in all communities which have as yet no such Welfare Funds in operation, to use their influence in the creation of such joint efforts wherever feasible."

Occasionally, complaints reach national offices that B'nai B'rith lodges throughout the country suffer because of the lack of a program of useful activity. There are a great many things that a lodge can do, but none is greater in importance than this systematic effort to help the community towards a better form of organization. Of course, it will require education, first of the members and second of the community as a whole. There should be enough work for any group, no matter how energetic.

Let's organize!

Nationality Without State

By WILLIAM ZUKERMAN



THE theory that nationality can exist without a state; that its being is not conceived, nor inseparably connected with the state; that it may live and develop altogether independently of its own state, and that it is, therefore, fully entitled to all rights of nationality even if it dwells within the borders of a state which is not its own—this theory was not born, as one would expect, among a people without a state. Jews, who for two thousand years have demonstrated the validity of this theory, were not, strangely enough, the originators of this idea. Practical as Jews are as individuals and revolutionary as they can sometimes be en masse, they are incurably idealistic as a people, and most conservative as a community (social or religious). They lack the European's respect for facts and his veneration for experience. If it so happened that the fact of their national existence did not square with their theory of nationality, the worse it was for the fact. It was brushed away as abnormal and unnatural, and for two thousand years the people lived in a dream of returning to their old state rather than face their reality. Throughout these long centuries it never occurred to them that if the facts of their life do not tally with their theories, the theories must change, not their life.

Austrians Evolve New Theory

It was only when a more scientific people was faced with a situation remotely resembling that of the Jews that they unceremoniously brushed away the old theories of nationality and state and evolved a new one which tallied more with the realities of their existence. It was the Austro-Hungarian people who, in the course of their search for a basis for the various nationalities within the Dual Empire, evolved the new theory of nationality without statehood which is now rapidly taking the place of the old idea, and will doubtless eventually displace it altogether. The theory of the rights of national minorities arose, and matured in Austria; it received its legal international recognition at the Versailles Peace Conference, and it is being applied practically in Soviet Russia. As a people, Jews had very little to do with the promulgation of the new theory. Even now, when the dawn

of the New Truth is already visibly lighting the horizon, the Jews, who have most to gain from it, still cling desperately to the old idea of the indispensability of the state.

But if the Jews did not contribute materially toward the establishment of the theory of national minorities, they have done most toward its practical introduction and realization. And quite naturally. The Jews are the minority nationality per se. Whether they accept its underlying theoretical basis or not, in practice they are more than others concerned with its success. They have, therefore, always been in the vanguard of that movement. In fact, they heralded its coming even before it had arrived. They made it a fact even before it had received its theoretical justification. Throughout the nineteenth century they worked almost alone for the realization of this idea. And they have also produced the new theory's prophets and pioneers who did most of that quiet spade work which is so difficult and yet so necessary for the success of any social movement of this type. Among these Mr. Lucien Wolf, who died in London during August of last year, will doubtless go down in the history of this most interesting of modern social experiments.

Mr. Lucien Wolf, journalist, historian, statesman and diplomatist, was an international figure of great and unique interest. But his uniqueness lay in his work, not in his personality. In appearance and in personal life he was the most formal of men, the very embodiment of respectable conventionality, but his work in the field of international diplomacy was uncommon, unique, and fantastic. It is only the highly conventional, political situation of the Jewish people that could produce a diplomatic career so strange, almost bizarre.

Was Age of Political Unrest

Mr. Wolf's interest in international political affairs was a direct natural result of his age, of the peculiar position of his country, and of the special needs of his people. The age generally was one of political ferment rather than of economic adjustment. Europe was still largely in the throes of political despotism and was fighting grimly for its civil rights. Jews were even more than others affected by these struggles. In most European countries they had not yet attained

even the ordinary civil rights which others already possessed. In Eastern and Southern Europe where the bulk of the Jewish people lived, they were under the yoke of the worst tyrannies in modern history, and always on the verge of massacre and physical extermination. England, on the other hand, was at the zenith of her greatness.

Jews Used British Prestige

In addition to that, England was at that time also the most liberal state in Europe. Liberalism was in the heyday of its glory. Any appeal for civil rights against political despotism, religious discrimination, or persecution of weak nationalities was sure to meet with a ready response on the part of British public opinion and government. It was natural, therefore, for British Jews to utilize the power conferred upon them by the reflected prestige of Great Britain on behalf of their less fortunate brethren in Eastern Europe, and to translate their relief work into terms of political activity. The whole of the social work of the British Jews of that period concentrated on diplomatic intervention with foreign powers as naturally as that of the American Jews in our times centralized on economic relief. The Joint Foreign Committee of the British Jews was organized 53 years ago by the same need of the moment which brought the Joint Distribution Committee of the American Jews into existence immediately after the War, and this organization soon came to occupy a position in European diplomacy similar to that now held by the American Committee in the social relief work of Europe.

But it was not until the almost legendary figure of Sir Moses Montefiore appeared on the horizon that the Joint Foreign Committee became what it practically is now, the Foreign Office of the Jewish people. It was that great, picturesque personality who first created the office of Ambassadorship without a State, and taught the world that a people may have national rights although they have no national sovereign state; that statehood and nationhood do not necessarily always go together, and that great diplomacy may exist without a government. He was the forerunner of a new political order of things based upon the rights of peoples, not of states. Through this man, diplo-

macy for the first time became the vehicle of the prophetic genius of the Jewish people. Traveling from capital to capital, appearing wherever there was Jewish trouble brewing, he descended like the Flying Dutchman upon every court of Europe, intervening personally with every ruler, pleading with every minister, appealing to the conscience of the world, brandishing the sword of British prestige over the heads of czars and sultans to prevent pogroms, quash blood libels, and avert the most flagrant persecutions of Jews. No history of the Victorian era is complete without this picturesque, patriarchal figure of the prophet-diplomat who clearly heralded the coming of the age of national minorities, although he never lived to see it, not even to envisage it from the heights of Pisgah.

Excelled Montefiore in Work

It fell to the lot of Mr. Lucien Wolf, his follower and successor in the Joint Foreign Committee, not only to continue the work of the Master, but to realize his dream, and to establish firmly in international law what his great predecessor saw only dimly in his vision. Mr. Lucien Wolf, too, was an ambassador by the grace of God, not of kings. The highest praise that can be given him is to say that he was a worthy follower of Sir Moses. If he lacked Montefiore's warm, magnetic personality, he excelled him, however, in the technique of the work. Mr. Wolf was the diplomat par excellence both in manner and content; the born Minister for Foreign Affairs of a people whose home affairs are foreign and whose foreign affairs are the whole of their existence. So efficient was he in his work and so flawless in his manner that the fact that he was a diplomat without a state, and a foreign minister without a government did not seem to matter. His position in the diplomatic world, verging almost on the fantastic, if not the grotesque, did not detract from his prestige or interfere with his activity. Governments recognized him; ministers dealt with him; diplomats accepted him as one of their own, and in the later years of his life the younger men of the diplomatic corps of Europe sat at his feet. His notes were discussed by cabinets, and attended to with alacrity; his home in quaint old Gray's Inn was no less a foreign office than the gilded embassy of any state which, unlike his, was a reality.

The strangest part of it all is that Mr. Wolf, like most of his generation, did not really perceive the full meaning of what he was working for. In theory he did not even wholly approve of the movement which he was so ably pioneering. By education

and conviction he was a perfect specimen of British Victorianism, a typical product of nineteenth century imperial England. As such his attitude towards Eastern European Jews was very much the same as that of the benevolent Englishman of the nineteenth century to the natives of his Empire. These East-European Jews were the white man's burden of English Jewry, and he gave them the best that was within him without really sympathizing with their urge for national and cultural self-determination. True Victorian that he was, he lacked the faculty for understanding modern nationalism. Like the ordinary Englishman, he had a sense of empire, but not of nation. He could no more understand or sympathize with Jewish nationalist aspirations than the average Victorian gentleman could understand Irish or Indian aspirations for self-rule. And yet, in practice, the man so transcended his milieu as to become the champion of oppressed nationalities all over the world, and to work for the legalization of such of their rights the existence of which the ordinary Englishman of his age would not even have suspected.

Drafted Minorities Treaty

For Mr. Wolf's greatest achievement, his life-work, was the Minorities Treaty which was incorporated into the Treaty of Versailles for the protection of the rights of national minorities. The draft of this famous treaty was his. He and the late Mr. Marshall worked hardest for its acceptance in Paris, and what is more important, he devoted the last decade of his life to making this treaty a living international law instead of the dead letter which so many powers wanted it to remain. There is no doubt that the immediate purpose of Mr. Wolf's draft was very limited. He meant only to abolish his own and his Master's old back-stairs diplomacy of personal intervention with ministers and men of influence, and to give Jewish rights some sort of basis in international law. In this he fully succeeded. The Minorities Treaty legalized Jewish "Shtadlonus," an activity which was previously so abject, so ephemeral, so dependent upon the mere whim of ruler and minister as to be almost worthless. It raised a degrading sort of diplomacy into what can be now made creative statesmanship. It also internationalized the position of the Jews in many countries where without some sort of an international control and intervention of organized public opinion of the world, their civil rights would not be guaranteed, and even their very lives not safe. The Treaty did for many million Jews in Eastern Europe what

the Balfour Declaration did for the much smaller Jewish population in Palestine. It legalized their claims to civil and national rights which previously were based merely on sentiment and vague moral appeals.

But, as sometimes happens in the course of the realization of a dream, the reality far transcends the idea, and the accomplished fact is bigger and richer than the theory. In this case, too, this instrument of a Jewish journalist turned out to be a benefit not only for the Jews but also a great weapon for all nationalities living as minorities among other people, and an important milestone on the road toward a new international order of things.

World Population Intermingling

As a result of the great transmigration of populations which is continually going on in modern times, more and more of the world's population is becoming intermingled, and the number and significance of minority nationalities are growing throughout the world. The annual session of the National Minorities Conference, associated with the League of Nations meeting in Geneva every August, represents thirty million people. If Soviet Russia, Turkey, and the United States were members of the League, the number would be more than doubled. For a majority of these people the treaty is the only international law which stands between them and rightlessness, and it offers them whatever small protection the best public opinion of the world, as represented by the League of Nations, can afford at present.

That this protection is at present very small, almost negligible, does not detract from the strength and significance of the international principle upon which it is based, and which is strongly established. And this principle is that for the first time in history millions of people stand under the guarantee of an international power which, morally, at least, is recognized as higher than any state, and is given the right to interfere in the internal affairs of any individual state. Also, for the first time the principle of nationality without state is internationally recognized, and legalized. The ancient bond between state and nation is broken, as the very idea of the sovereignty of the state is broken. An attempt is made to organize society on the basis of peoples instead of states, and to raise nationality above physical and political frontiers. It is a grand experiment, one of the most fascinating now being attempted in the world, and its future cannot be overestimated.

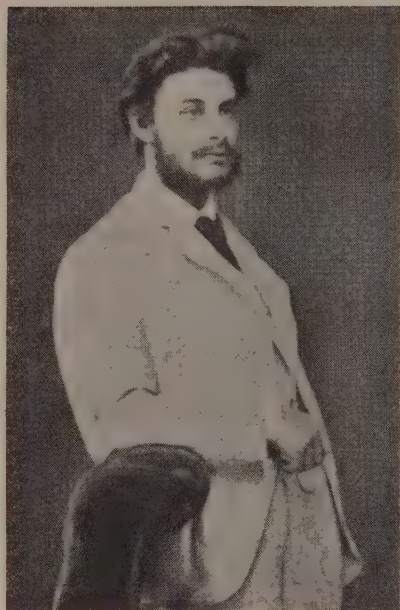
Jewish Self-Hate*

A Preface to Two Biographies

By ISRAEL AUERBACH



HE fundamental urge of organic life is self-preservation; its psychic reflection is love of self. Egoistic as well as altruistic systems of ethics rest upon the recognition of these facts. Spinoza goes so far as to call love of self a manifestation of the self-love of God, and all higher religions express a similar idea. They declare man to be made in the image of God, and, therefore, doubly worthy of love. Therefore, the person who despises his existence as a human being, the misanthrope, has ever been



GEORG BRANDES
At the age of thirty



WALTER RATHENAU
In his twenties

ness. Alfred Adler would call it a feeling of inferiority, degenerated into self-abasement. However that may be, the person so afflicted, finding himself inextricably in the clutches of fate from which he is unable to escape, despairs, and psychically flees from his own self. He is in conflict with himself, he attempts to shed his personality, as it were; he focuses his yearnings upon a person more fortunate than himself—usually the pursuer or the superior — and since he cannot become identical

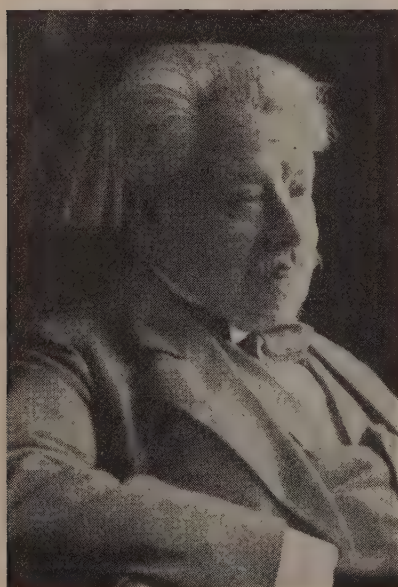
regarded as abnormal, as morbid and pitiable, or dangerous.

The same law applies to social groups: to tribes, nations, religious communities. Their self-assertiveness, arising from self-love, is one of the main springs to action in history. Self-love of the group is the sum total of the love of all individuals for themselves and for the type of the group. In primitive times all this was unconscious and taken as a matter of course. Advancing culture, however, seeks justification for this state of affairs. The member of a community who hates his kind, always has been considered morbid, pitiable, or dangerous.

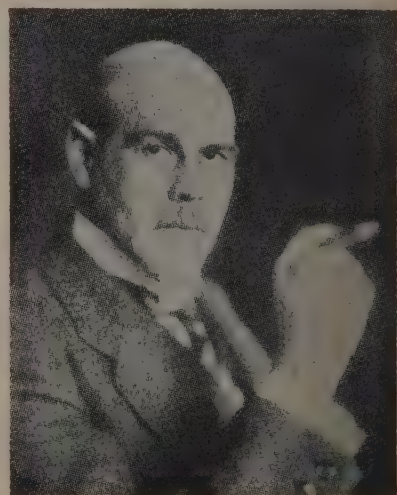
How is it possible for such group self-hate to develop? The explanation is to be found only in an analysis of individual self-hate. According to Freudian doctrine the cause of it is to be sought in a psychic lesion, a trauma, and, in consequence thereof, an abnormal fixation of conscious-

with his ideal, he succumbs to self-hate.

The same is true for social groups. Nowhere is self-hate to be found among contented nations, leading normal lives. It arises among those



GEORG BRANDES
At the age of eighty-five



WALTER RATHENAU
In his maturity

* The title of this essay is the same as that of a recent book by Theodor Lessing ("Jewish Self-Hate"—Berlin, Jewish Publications). The ideas developed here are independent of the thesis of the book; neither are they a criticism of them.

that are historically mutilated, oppressed, pursued, homeless. Community of suffering, where it is protracted beyond hope, or where it recurs with fatistic frequency, may drive the victims to despair and cause them to attempt an escape from their destiny, or from their group, which, to them, appears to be the cause of their sad lot. More fortunate races—not infrequently the assailants themselves—loom up in the mind of the afflicted as an ideal, to be embraced with fervor and to be adopted as their own. If, however, they fail in their attempted identification with the ideal, they execrate themselves.

Fortunately, this group self-hate affects only individuals, but never national or religious units. The community as such, is, in the light of history, a reservoir of unlimited power, capable of perpetual rejuvenation in the succeeding generations. But the inclination to contract the disease of self-hate may become stronger and stronger with each recurrence of the catastrophe or the prolongation of the suffering. Finally, there accumulates a heritage of potential feelings of inferiority—but the eruption of the malady in the individual always results from personal experience. If to the historic grievance suffered by the group there is added a personal trauma of the individual, hatred for one's group develops. From such a double source has arisen Jewish hatred of self, beginning with the Hellenists and passing by way of the Apostates of the Middle Ages up to the erratic Jewish self-haters of our own epoch.

Two-fold are the grievances against which the Jewish self-haters rail; the bonds of religion, and the ties of race. The Apostates resolutely and brutally severed both connections; they became renegades; they absorbed the ideas of their enemies and intermingled with their blood; they purchased, partially, the confidence of their new friends through ever-repeated betrayal of their old community. The Jewish self-hater of today is less thorough. His power of decision is restrained by a deeper insight into history and psychology. He knows that a person is able, indeed, to change his religion, but that it is impossible for him to shed his race, his psychophysical individuality. Into this he is born, it courses in his veins, and dominates his flesh, his temperament, his habits of thought, his innermost longings and the most secret of his desires. It permeates his entire being unto the hour of his death.

And so, nominally at least, he remains within the fold, since, after all, it is useless to withdraw from it. But his hate is even more consuming, because it is more sublimated, more

self-centered. It is focused upon the hater himself, upon his own personality, his own characteristics, which must be concealed, or even better, obliterated. That is the tragic type of present-day Jewish self-hate.

It would be erroneous to assume that its victims are only the mentally and morally wayward and worthless. But the moral criterion ought not be applied to this case. It would be just as futile to attempt to classify victims of tuberculosis or of cancer on the basis of morality or of intelligence. Self-hate, in the same measure, is a disease. It is for this reason that we find self-haters today among distinguished and even among great Jews—yes, even with alarming frequency. The ordinary man is rarely capable of experiencing tragedy, and even far less of expressing it. To the great, however, according to Goethe's well-known words, "a God has given to express what they suffer"—a suffering that has the ample proportions of their own great souls. Through them, there becomes apparent the entire range of Jewish self-hate, and as we review, link for link, the chain of their sequence, we find revealed the history of Jewish self-hate, one of the saddest but likewise one of the most illuminating chapters of the history of our community.

The inferiority complex which manifests itself in Jewish self-hate has a two-fold origin. First, there is the consciousness of an actually existing, objectively visible inferiority—the evident impotence of the Jew pitted against non-Jewish power, his isolation and scattering among compact majorities, the persecution and contempt to which he is exposed, his observation that he is, in the presence of native solidity and stability, only a tolerated, despised alien and degraded intruder. Secondly, there is the feeling of an unreal and merely imagined inferiority—the product of misinformation and underestimation of his own nature, and the false, distorted image of this nature as reflected by a world steeped in hatred. The shock, the trauma, the individual psychic lesion, therefore, ordinarily also arise from a two-fold cause. First—usually in early youth—there comes, as a thunderbolt, the first painful realization of the real, the external inferiority; later—usually during adolescence, the time of intellectual awakening—a second flash produces the realization of the imagined, intrinsic inferiority of Jewish nature.

A classic example of such a shock is presented at the beginning of the biography of Georg Brandes, which his biographer, Henri Nathansen, rightly considers decisive for the life of Brandes.

"One day," writes Brandes, "when

I had, again, heard the call, I determined to have definite information, and when I came home, I asked my mother: 'What does that mean?'—'Jew!' said my mother, 'Jews are human beings.' 'Ugly human beings?'—'Yes,' answered my mother with a smile, 'at times very loathsome human beings, but not always.'—'Can I get to see a Jew?'—'Surely you can,' said my mother and quickly lifted me up in front of the large oval mirror hanging above our sofa. I let out a shriek, so that my mother quickly placed me on the floor again, and I was so terror-stricken that my mother regretted not to have prepared me."

Poor little Brandes. First, the hateful, mysterious, abusive calls on the street, impressing deeply upon his childish mind the bitter persecution and abject disdain to which the Jewish human being is subjected, and then the overwhelming revelation, that it is he himself who is such an outcast of mankind. The blow was too terrible. It maimed him for life. Henceforth, as long as he lived, Brandes endeavored to forget his Judaism. And nothing grieved him so, as that his beloved non-Jewish world about him should incessantly remind him of it in derision. All that is Jewish—he invented for this the contemptuous term "Jewery"—was and remained for him alien, indifferent, repugnant. For him the East-Jews are filthy and abhorrent; the West-Jews—Shylocks; the Jewish religion—reaction; Jewish national aspirations—a crime; the only sensible goal—assimilation and obliteration. Nothing, absolutely nothing does he wish to be than a Dane—but this he may not be. All that he gives to his country—what a grotesque tragedy!—meets with disfavor and is tabooed as Jewish. As a final recourse, he wishes to be "European" in destiny as he is in spirit. That means homeless. Ever hounded, he flees innumerable times from Denmark into one of the other European countries; innumerable times he returns. As a matter of fact, he seeks refuge from his own Jewish self—the only haven of rest his soul might have called its own—if he had desired it, if he had known it, if, in his early days, he had been permitted to explore it and learn to love it.

But he had not explored it in childhood. He expressly mentions in his letter that his father and mother hardly referred to Judaism, that they apparently did not know the words—Jewish community, and had never seen a synagogue. The little incident reveals sharply enough how his mother had him acquire his idea of Judaism, when it could no

longer be evaded: as an echo of the hate-drenched street. This lack of experience with Judaism, this void in the soul of the Jewish child, not only here, but in all cases, determines the depth of the wound inflicted by one's first painful experience as a Jew. The blow encounters no resistance, it does not glance off; it not only pains; it subjugates. The victim even inwardly justifies his assailant, and henceforth projects himself into his place.

Even more inexorable is the operation of this law in its application to the second experience of grief, or as we called it, the second flash producing "the realization of an imagined intrinsic inferiority of Jewish nature." Here, also, we find the same void of Jewish information and of Jewish happiness. And when, now, the hostile, distorted portrayal of Judaism looms up—in a joke, an oath, a caricature, a lesson in school, in discussions of friends and their adversaries, in the gossip of the press, in a book, a theory, a system, in the deductions of celebrated, admired masters, or even in the blindly worshipped sciences—then the youth knows no restraint. Like a stream of lava, like a revelation, the new "insight" descends upon him. He absorbs it, not as knowledge—but rather as a creed, untested, untestable, and immutable—a superstition, a myth. And unfortunately for the credulous believer, it demasks him, declassifies him, and condemns him to the hell of the eternally damned, unless a miracle should occur—the miracle of self-renunciation, of self-obliteration, of transformation into a being of an opposite type. Whoever despairs of this miracle may seek destruction as did the gifted young Weininger who shot himself because he abhorred the Jewish blood in his veins and could not hope for salvation through transfusion.

A tragedy not quite so hopeless, yet sufficiently gripping in its self-hate, is unfolded for us in the biography of Walter Rathenau, by the non-Jew, Harry Count Kessler. He develops Rathenau, the man, in the light of the Jewish problem just as convincingly as the Jew Nathansen reveals the man Brandes. In Rathenau's youth, also, there is the ominous Jewish void; here, too, there are dropped a few loveless words about Judaism, probably by the mother—a woman of non-Jewish sentiments—and probably in reference to his father, who in the eyes of little Walter was the prototype of a Jew. The

contrast between the two was early impressed upon his childish mind, and misinterpreted as the difference between quiet and noise, self-control and temperament, intelligence and money, sentiment and reason. Then, in school, came the second great experience of grief, when the same contrasts loomed up as blond and dark; the blond, glorified in all that the boy heard and read; the dark ridiculed and abhorred. This idea of blond is the "oval mirror" of Rathenau's life, from which there grins out at him—even though somewhat subdued by his blue eyes—his own dark complexion—the very negroid "black" of his grandmother. He finds himself demasked and outcast.

Thus originated the "Jewish myth" of Walter Rathenau—in reality the myth of his own Jewish self-hate. The "great" Schopenhauer, Gobineau, Wagner, Treischke, Lagarde, Chamberlain, Weininger are the springs from which he quaffs, and a dash of Nietzsche's doctrine of the superman is added. And now the world of Walter Rathenau divides itself into blond and dark. Dark human beings for him are characterized by frailty, fear, utilitarianism, egoism, cold reason, materialism, mass morality, mechanical sham culture; blond incorporates strength, courage, spirituality, altruism, idealism, soul transcendental culture. "Black" he loathes; blond, he idolizes. (Never will Rathenau love a "black" woman—no more than Brandes who emphatically avowed this). Rathenau's ego cleaves asunder beneath the impact of this myth. The "black" in him he detests as the psychic heritage of the despised race; the blond in him gives him happiness; it seems to be the result of training, acquired through arduous inner labor of his soul—through the obliteration of his connate being and through the approximation of his ideal with which he has identified himself. Never does it occur to him that the nobility of soul within him, which he terms blond, could be the very essence of his being—the heritage of the Jewish patriarchs, martyrs and prophets!

But does this flight from himself deliver him from all his hatreds? Not at all—it cultivates in him the very qualities he loathes. Extraordinary reason, a utilitarianism which never naps, a lack of ease in the presence of others, especially people of the higher castes, a self-concentration bordering on egoism. But beyond this it is responsible for the characteristic dualism of his

personality: his fluctuation between the material (as an economist and politician) and the spiritual (as an author, moralist, prophet); between sentiment (which he over-estimates) and reason (which he depreciates); between social democracy (which his lucid intelligence affirms) and aristocracy (to which his hazy romanticism binds him); between theoretical glorification of war (to his credit, it must be said this was only prior to the World War) and his practical (Jewish) work in behalf of real peace. Thus he is hurled into conflict with the world, which, on account of his dualities, refuses, at first, to take him seriously, and then mistrusts and fears him. This attempt to flee from his real self, as in the case of Brandes, tears him away from all "Jewery," at which he hurls a weak pamphlet and numerous misjudgments, and engulfs him in rapturous patriotism. But he, too, experienced the same grotesque fate as Brandes: he is repudiated because he is a Jew. And when, finally, in spite of all, he takes an active hand in German politics—unselfishly and successfully—he is fought with his self-forged weapons of Jewish self-hate, is calumniated, hounded, isolated, and finally—murdered.

But in exoneration of Brandes, as well as of Rathenau, it must be said that they did not take with them to their graves their Jewish self-hate. Both experienced a change of mind and a change of heart. The World War wrought this transformation. In the biography by Nathansen, there appears in print for the first time an article by Brandes, bearing the date January 1, 1918, and the title "The New Judaism." "In recent years," writes Brandes, "my conception of the Jewish problem has undergone great changes." So much so, indeed, that East-Judaism, Jewish national consciousness, the Hebraic and Yiddish languages, and even Jewish aspirations in Palestine met with his approval. And Walter Rathenau, also, as his later writings and letters evince, gradually discarded his whole system of blood and racial characteristics, his whole anti-semitic view of history and culture, and the unfortunate myth of his life, concerning blond and "black." He assumes his place in the life chain of the Jewish generations and returns to his real self, which he no longer hates, but in the noblest traits of which he recognizes the spiritual heritage of the great of the Jewish race, whom he now regards, also, as the great of the human race.

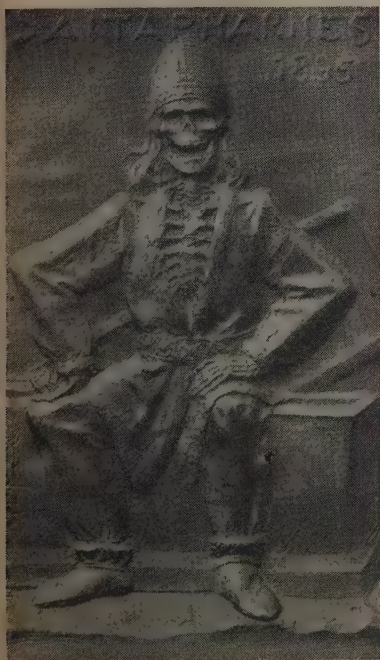
Israel Roukhomovsky

The Way of a Jewish Talent

By M. NARKIS

TWENTY-EIGHT years ago the name Israel Roukhomovsky was well-known in many lands. He was the Jewish Goldsmith from Odessa, who understood how to copy so masterfully the ancient Scythian art. According to reports, he copied so well that such a great specialist as Solomon Reinach was deceived into thinking that a piece of his work was an antique dating from the pre-Christian era.

Today this same artist, who is a descendant of those distinguished Jewish goldsmiths who taught their art to Benvenuto Cellini, lives in a small town near Paris—Boulogne. He is seventy, but he still works with the same childlike enthusiasm, with the passion of a lover. He creates wonderful gold and silver miniatures. Now that he has attained a restful old age, he is busying himself with work for work's sake. He is not waiting for orders, nor is he looking for business; it is sufficient to him that his works are to be found in the great museums and among the most important private collections.



Plaque of Saitapharnes made by Roukhomovsky in 1896. The King is happy because he has just been crowned with the Tiara. This bronze plaque is in Bezael Museum.



The Tiara of Saitapharnes, a reduced gold copy, in Bezael Museum.

Now he is able to relate "with joy," in an autobiography published a couple of years ago, concerning his creations and the manner of his life, from the day of his birth until his 66th year. In this same book the artist writes with talent about his environment and about such matters that other authors in that field have not observed. From this book we learn how important Roukhomovsky's work really is.

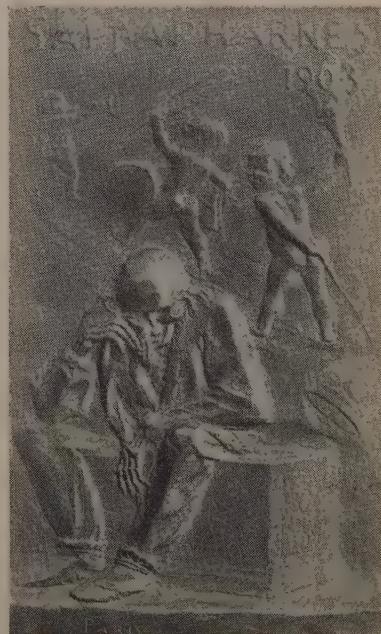
The life of the artist is very interesting. He was born in a small, remote town in White Russia, and lived there almost thirty years before he went out into the wide world. His past is not different from that of most of the artists of the Jewish ghetto. He was brought up by his father — a know-nothing in his trade, a Chasid (overly pious) and a fanatic who never thought about his work. From whom, then did Israel Roukhomovsky inherit his love of work, and how did he teach himself to engrave?

Roukhomovsky's talent was a true one, for he found no difficulty in orientating himself in any environment. When he came to Warsaw and Kiev, after a life spent in his small native village, his production was perfectly amazing; immediately he began creating with ease. His first work was a skeleton of a human body, eight centimeters in length, in gold. Skilled goldsmiths did not dare undertake such a task. It was then that the artist

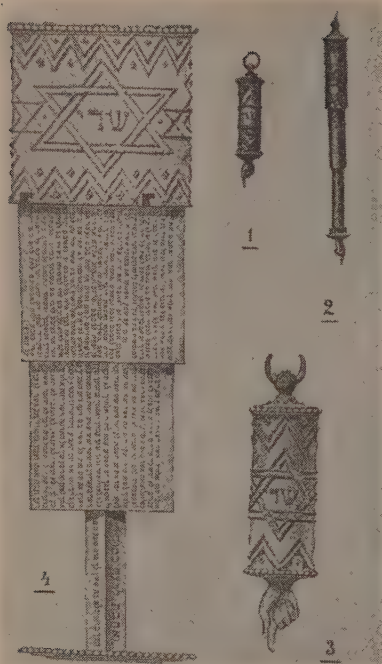
said of himself: "One must be a child of the stubborn race, and have such hands and eyes as God has given me, in order to create such a work and do it well."

But pre-eminent among the master's works there is one for which he has been praised throughout the entire world, although even without this achievement his productions would all be noteworthy. There is a story in connection with it.

An antique dealer of Otchakov, in the neighborhood of Odessa, had ordered from Roukhomovsky a crown of Scythian style, with ornamentation from the life of that people, and with a Greek inscription, the contents of which were unknown to the artist. Although Roukhomovsky knew nothing of embossing — the method by which the crown was to be worked out — he nevertheless undertook the job. He made the figures on the crown after research into books on that ancient period. The scenes are fragments of Homer's *Iliad*, and the whole work was executed so masterfully that skilled critics in Paris strode about it and declared that no modern



Roukhomovsky's plaque of Saitapharnes, made in 1903, when the Tiara was removed from the Louvre. The King bewails his lost crown. This bronze plaque is in Bezael Museum.



A miniature Mezuzah, silver filigree. (1) closed; (2) open; (3) enlarged; (4) open and enlarged.

artist could equal it. It was called the Tiara of Saitapharnes.

The dealer from Otchakov afterwards sold it to an antique dealer in Vienna. The latter in turn offered it to the Louvre, representing it as an antique; by that time it had been damaged a little, which furthered the impression that it was an ancient piece of work. Solomon Reinach, an archeologist and a great scholar, who was invited to examine the Tiara, vouched for its genuineness as an antique, and advised the Louvre to buy it without further parley. To make sure, he laid out his own money

for the purchase, and the Tiara was placed in the Louvre.

A few years later, an antique dealer who was arrested in Paris announced that he had made the Tiara. At the same time a general suspicion was aroused among the *cognoscenti* that the Tiara was not an antique. Klermann-Ganno, a well-known archeologist, was the first to give voice to this suspicion; his doubts were caused precisely because of the nicks and scratches, which he thought were entirely too regular to be a coincidence. The testimony of the arrested antique dealer was soon swept aside by a Frenchman, who had formerly lived in Odessa, where he had been the manager of a shoe-polish factory in which Roukhomovsky had worked as an engraver. The Frenchman had seen the artist at his work.

There now developed a great scandal. The French Jews were terrified, for they had not yet forgotten the Dreyfus affair. They saw another "Jewish affair" and strove to hush up the matter. The anti-Semitic press began to fan the fires of hatred, and spoke venomously about a "secret universal union" of the Jews: Roukhomovsky, the Russian Jew, was in partnership with Reinach, the French Jew, against the French empire, they declared. On the other hand, a general Jewish triumph was scented, something badly needed after the Dreyfus affair.

Roukhomovsky, the bashful and modest villager, was invited to Paris to identify his work. The part of his book which he devoted to this matter — how he was examined, and how he proved that the work was his — is related, as is almost everything in the volume, with an undercurrent of humor. Roukhomovsky brought along with him all the designs which he had drawn for the Tiara. But the "specialists" wanted to prove that



A miniature Aron Kodesh for the miniature Mezuzah, silver filigree—from the collection of Kinstler.

the piece of art was not the work of Roukhomovsky. They demanded that, to prove the truth of his claim, he duplicate the Tiara!

Undaunted by this preposterous and unjust demand, Roukhomovsky quietly arranged his crude tools — his pincers, which he had made out of nails, and his cobbler's wax, upon which he was accustomed to emboss. These tools aroused loud and derisive laughter from the "experts." But the "villager" was not abashed. When they asked him where his maquette was — the sculpturing model which every artist uses before he begins his work — Roukhomovsky did not even know what they meant. The derisive laughter grew louder.

Quietly the artist began his work, paying absolutely no attention to his detractors. He completed the task successfully, and their jeers were soon silenced. The Tiara was taken down from its high place in the Louvre and Roukhomovsky's fame grew in proportion.

But instead of allowing this dazzling personal triumph to spoil him

(Continued on page 402)



The skeleton and casket of Sarkofos, gold, ten centimeters long, four centimeters wide and high.

Edward King—

An Almost Forgotten East Side Savant

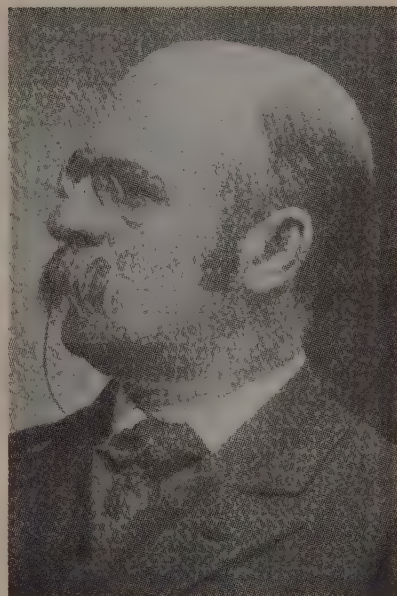
By DR. JOSHUA BLOCH

FOR nearly half a century the young intellectuals of the New York East Side sat at the feet of its Socrates. Instead of being an Athenian, originating his own philosophy, this Socrates of the East Side was a Scotchman, Edward King, and an ardent disciple of August Comte, the originator of the positive philosophy. Like the Athenian, he loved to walk the streets of his beloved city—few will deny the New York East Side the name—with a group of its young men and women about him, discussing with them all that concerns the art and the science of life, the history of man, speculating on what lies beyond this life, or on occasion making shrewd comments even on the latest developments in the politics of Tammany Hall or in the ranks of the Socialists. Like the Athenian, too, he loved to sit up and drink and talk with his disciples until the small hours of the morning, only instead of wine in the Greek banquet hall, it was malted milk, or light coffee in any one of the dozen or more popular cafes on Grand Street, Canal Street or East Broadway.

That the East Side with its over-

whelming Jewish population presents a fertile field for a sower of knowledge and thought is a fact sufficiently known. In this, if not in any other respect, it is as good as Athens ever was. Within the last fifty years or more the New York East Side has been the forum for discussion of all angles of the social revolution, of Zionism, of the fate of Russia. In its cafes Zionism and Communism in all their ramifications were then as now subjects of discussion, while socialism, ethics, syndicalism, and even the latest subway situation received their due consideration in the various East Side clubs. And on the East Side there were very many such clubs, in addition to the union meetings, study circles, and numerous other groups indulging in discussion of practical and impractical subjects.

Is it any wonder then that the East Side responded to Edward King—positivist, student, foundry hand, champion of labor, and free lance lecturer and teacher? Even fifty years ago, when the East Side was less speculative and intellectual than in recent years, it took part in the labor movement and in radical activities which were going through



EDWARD KING

some very stormy and strenuous crises at that time. King found here a fertile field for the dissemination of the ideas underlying the religion of humanity. Though a strong believer in internationalism, King insisted that there could be no international entity before its national component parts had become strongly and highly developed—in other words, that nationalism must precede internationalism. With Samuel Gompers he endeavored to organize the Jewish workers of the New York East Side, and when the Labor Unions became standardized and their walking delegates became professional business agents, Edward King withdrew from active life in the labor field.

As long as Edward King flourished on the East Side and made his influence felt among the people he was regarded as the friend of all who looked to him for help. The Socialists, too, needed his aid. This was in the years when the Socialist movement on the East Side, as in European communities, was divided into two fiercely opposed camps—the Marxists, and the followers of the anarchistic ideas of Bakunin. At their



First home of the Neighborhood Guild in the East Side of New York, where men like Edward King, Charles Stover, and others, brought culture and learning to thousands of immigrant Jews a generation ago.

meetings the side which grabbed the floor first literally held possession of it for the remainder of the meeting. And this in face of the clamor from the other faction. It is told that when an important meeting on the first anniversary of the death of Karl Marx was being arranged, both factions decided that if a riot was to be avoided, the man who was to preside would have to be one who could be trusted to give each side a square deal. Edward King was promptly and fittingly chosen. He won commendation from the audience and the newspapers because of his excellent conduct of the over-excited gathering in Cooper Union. It was his serene countenance, his sense of humor and sympathetic interest in suffering humanity which helped King in allaying and pacifying bitter antagonisms.

Among the early pupils of Edward King were some of the Russian Jewish revolutionists who in the eighties and the nineties of the last century had fled to America in order to escape hard labor in Siberia. Although hardly able to understand the English language, most of them felt sympathetic towards Edward King. Here, they said, was a thinker as well as an idealist—a man who was trying to say something to them to which their spirit found response. They followed him and listened to him until they learned to understand and to use the language in which he taught. To this very day men such as Abraham Cahan, the indefatigable editor of the *Forward*, the largest Jewish daily in the world, and Gregory Weinstein, a prominent lay-worker in the Ethical Culture movement, testify gratefully to the debt they owe to the personality and teachings of Edward King. Among the numerous pupils who passed under him and rose into prominence in their respective fields of endeavor are Morris R. Cohen, Professor of Philosophy at the College of the City of New York; Simon Hirsdsansky and Saul Badanes, of the Department of Education of the City of New York; Henry Neuman, leader of the Brooklyn Ethical Culture Society, as well as a host of others who are engaged in teaching in American schools and colleges or pursuing the practice of various other professions.

It is told that when the first generation of Edward King's pupils gradually fell away, married and settled down, their children, in time, took their places about their old teacher. Those of the second generation also went the way of their parents, and left children of their own. They, as well as their parents, regarded Edward King affectionately. They used to invite their old teacher to all sorts of family celebrations, ask his advice on many matters, secure lecture en-

gagements for him, and devise benefits to further his educational work.

The ways in which Edward King conducted his educational activities were many; but primarily he found the most delight in delivering public lectures. Possessed of a fine sense of humor and oratorical powers, he was in great demand as a speaker in liberal circles and in labor organizations. Multitudes of young working men and working women flocked about him at the lectures he gave under all kinds of auspices and on all kinds of topics. One evening he would be heard at some men's benevolent and social club commenting on the country's political affairs, on how this country is or should be governed, while the next evening, before a girl's club in some East Side neighborhood settlement, he would dilate on the status of women among the ancient Oriental people. In the days when women struggled for the suffrage, Edward King championed their cause. Very often he was a popular speaker before some East Side Woman's Suffrage League, giving courses of lectures on Euripides or Xenophon. And who can say but that the cause of woman's suffrage may not have been invigorated by a stirring Greek drama? Phases of Socialism or single tax were usually among his favorite subjects for lectures. In short, Edward King's topics and versatility ranged from literature to politics, from biography to ethics, from philosophy to drama. But no matter with what topic King started, sooner or later he came to his favorite theme, "the social point of view," "the religion of humanity"—Positivism. His lectures were never pedantic or didactic. As a rule they were quite informal with almost endless questions and answers. Time never troubled Edward King.

His friends chaffingly dubbed him "intellectual hobo." For he did not run in harness—either to any course of treatment which any one else may have wanted him to adopt in his teachings, or to any institution. The Educational Alliance, that famous Jewish settlement on New York's East Side, in connection with its endeavor to Americanize immigrant Jews, once attempted to institutionalize him. It engaged King to give an elementary course in American history. Of course, he was expected to give it in the orthodox manner in which the subject was taught in the public schools. But King was at that time very much interested in a group of serious, well-read, young men and women from the East Side, who were absorbed in modern economic and radical thought. King wanted to retain this group under his influence, and at the same time to discharge his duties to the elementary students at the Educational Alliance. He

therefore drew up his course in such a manner as to attract both groups. The topics were announced somewhat as follows: "Washington—and the Coming Revolution"; "Jefferson—and Modern Anarchy"; "Negro Slavery and Wage Slavery." Needless to say, out of this course the elementary students profited little. It certainly was not the sort of curriculum which would prepare them to answer the usual type of questions asked at the regent's examinations. Nevertheless, they found themselves unexpectedly interested in such unorthodox and then certainly unfashionable subjects as socialism, syndicalism, anarchy, woman suffrage, and kindred themes. This was largely due to the fact that King was blessed with the wonderful gift of being able to present in the simplest manner the most difficult and most complicated subjects.

Edward King's old disciples maintain that were it not for his sturdy spirit of independence—a spirit which characterized his career—he would have risen to a high position of leadership either in politics or in the realm of labor. King had played important parts in starting some of the social movements that today wield so much power and influence. So long as they required faith and fighting for their very existence, King gave of both sufficiently and unstintingly. But as soon as a movement arrived at power and influence, with affluence around the corner, and required conformity from its supporters, King would lose his interest in it and go on to some new and struggling cause. The result was that many of the men and women who passed under King's influence acquired wealth and high social standing, while their teacher, with at least as much ability, and certainly more insight and knowledge, always preferred to remain free of influential position and certainly unembarrassed by material wealth. Let it be said to the credit of his friends and pupils that this they evidently took much more to heart than he himself. For one never saw Edward King without that air of philosophical cheerfulness which was his chief characteristic. This partly accounts for the fact that he never joined any party or group. "He was preeminently a teacher, a sane philosopher, a torch bearer, always glad to shed the light of his wisdom on the long and tortuous path leading towards a world based on justice and righteousness. His sincerity and simplicity, his optimism, his utter selflessness and calm serenity—these have surely left a deep impress on those he came in contact with." (Gregory Weinstein, *Reminiscences*, p. 174).

Edward King, as I recall him, was short and somewhat rotund. His

face was beautiful. A thatch of thick, iron-grey hair partly covered what was clearly a thinker's head. He had a carelessly tended mustache, while a pair of large glasses sat well down on his nose, over which a pair of clear, brown eyes peered at one, suggesting both sanity and unconventionality. His slouch hat of rusty black felt was of a type which gave the same impression as his clothes, and adapted itself to the sensibly careless style of the man. Books, pamphlets, newspapers, notes and other papers usually protruded bulgingly from every pocket and overflowed and filled his arms and hands as he walked.

Edward King's lecturing style was as informal as his appearance. While waiting for his audience to gather, if he thought of it, he would go out and bring back a pitcher of water and a glass for himself, adjust a bench here or a seat there, chat with those who had come, all the while chewing something—usually a piece of candy. Nor was King's language in lecturing more conventional. A talk on Greek democracies sometimes found him saying, "At this stage a lot of patrician sons-of-guns tried to grab control of the whole legislative business." But that seemed to make little difference to his audiences. Never for a moment did they take their eyes off him. They followed him as long as they could and looked yearningly after him when he left the ground and soared up into the realm of the metaphysically abstract or into some speculative utopia, where his followers were left behind.

As usual, after the lecture, came the questions and answers, which often meant a supplementary session that kept up even after the janitor had gently shoved the group—lecturer and audience—out of doors. Through Canal, Grand, Delancey Streets, or through East Broadway, King used to walk, talk, answer and explain questions submitted to him by the dozens or more of his audience close around him—all walking and unmindful in the least of anything about them until some cafe was reached, and into this the group as a rule walked, without preliminary arrangement.

The cafe owner to whom such groups were not altogether unfamiliar, would hurriedly place several tables together, and then the party would settle down to resume the discussion with renewed vigor. After the theatres, concerts, meetings and other evening functions were over, other disciples and friends would drift in. Someone on the outskirts of the group would do the ordering in a discreet undertone to the waiter, so as not to distract the speakers. As the evening wore on, however, one by one the listeners remembered

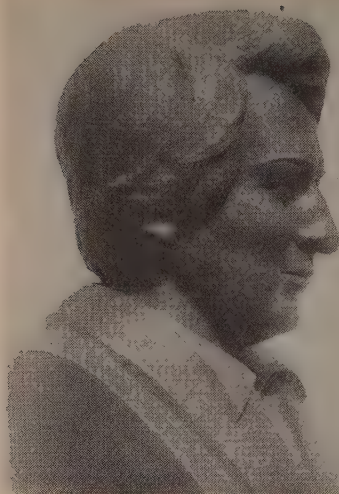
with a sigh the shop or the store which awaited him early next morning, and rising reluctantly would say good-night. When the last of the disciples had gone and the sleepy waiters began to extinguish the lights, King, the master, took his half-hour with his books and papers alone. It was not until the last waiter stood hesitantly with his hand on the street door that he gathered them up and left. Then, although King found himself practically alone in the world, he walked to the general post-office near New York's City Hall, and no matter how late the hour, wrote a letter—always to the same address. After this he would board an elevated train and read until he reached his lonely hall room somewhere in Harlem.

New York's East Side, specifically the Jewish element therein—since it was this element which was preponderant in both numbers and vitality—owes much to Edward King. Into this community composed principally of immigrants from Eastern Europe, King brought first a heritage and love for the English language. His lectures, and association with him, were veritable schools in which the young Jewish immigrant often first learned the language of the writers, poets, and thinkers of his adopted country. In Edward King, these Jewish young men and women found an enlightened guide to the literature of the mother country of their adopted land. King's devotion to the cause of labor was inspiring and his knowledge of its problems thorough. Undoubtedly this knowledge and devotion served as a contagious influence and as an incentive for the good and welfare of those endeavors in the labor movement with which the Jew is mostly identified. Most of all, into this distinct Jewish community he instilled a spirit of earnest intellectuality which became a habit with a large group of Jewish men and women prominent in American life. It is certain that this group, so inspired by Edward King, passed on his teachings and his memory to another generation.

Edward King was a native of Scotland. Exactly when he was born he did not know but in obituaries after his death it was claimed that his birth occurred in 1846. From boyhood up to deep middle age his days were divided between working in a store or foundry by day, and studying, agitating, organizing at night. He served as an assistant in the Public Library of Edinburgh where he did much reading in history, philosophy, and religion. In 1867 he was a woman suffragist, distributing petition blanks for John Stuart Mill. He was a youth of about fifteen or sixteen when he was one of a committee

to look for a hall in which Thomas Huxley could give his famous lecture on "Protoplasm" at a time when the scientist's writings were opposed as heretical. King kept his career as a boy orator, labor organizer and lecturer in Scotland and in England, working by day, until about 1870 when, in his twenties, he came to New York, where he worked in a foundry. Like many another workingman, he devoted his leisure time to intellectual improvement. Through special concessions given him by his employer and through the generous consideration of Seth Low, the president of Columbia University, he was enabled to take advantage of courses given in that institution of learning. Subsequently he gave up his job at the foundry and devoted himself exclusively to educational work and lecturing. This became to him more than merely a chosen field of daily endeavor. It was not merely a hobby. It became to him a veritable source of life and inspiration. How else can one explain the fact that King was accustomed to do much of his lecturing and teaching without remuneration? Regarding inter-racial animosities as the worst of all human plagues, Edward King believed that they would disappear, if only people learned to co-operate and to work together in every endeavor. "Long before Coue was heard of, Mr. King preached and inspired *self-mastery*—self-mastery of emotions, self-mastery of impulses, self-mastery of mental tendencies. And above all, he laid stress on mental integrity. There may be an excuse some time to bluff others, he used to say, but beware of deceiving your own self." (Gregory Weinstein, *Ardent Eighties*, p. 168).

Almost any other man in his place would have preferred to go back to the foundry, where his income would have been at least fairly steady and certainly larger. But no thought troubled King less than his personal belongings. He was much more interested in what was going on in the fields of politics, labor, and education. Leading an intensely active life he was so optimistic of his future and of the future of his community in the midst of which he labored, that he became utterly oblivious to anything that transpired about and around his personal welfare, and when his death occurred in the year 1922 it came as unexpectedly to him as it was shocking to his disciples and admirers. With his death there was taken away from the New York East Side and particularly from its Jewish intellectual atmosphere, a socially-minded and picturesque character whose intellectual and social influence penetrated into the larger life of the community.



This beautiful new bust of Heinrich Heine, by the German sculptor, K. Harold Isenstein, was recently installed in the German Poets' Garden at Cleveland. It is bronze, and is set near the statue of Lessing.

BERNARD EDELHERTZ, publisher of the *American Hebrew*, took his own life last month in New York City because of illness. He was 51 years old. Coming from Russia in 1893, Mr. Edelhertz started his career as a lawyer in 1901. He was Assistant United States Attorney-General from 1917 to 1922. He became a factor in the film industry, and for some time was chairman of the Motion Picture Theater Owners Chamber of Commerce, New York.

In 1919 he visited Poland officially to investigate outrages against Jews in that country. In 1927 he visited Russia, wrote his impressions for the *New York Times*, and published a book, "The Russian Paradox."

A CROSS-SECTION

He acquired control of the *American Hebrew* in 1916, and was its publisher, secretary, and treasurer until his death.

David Brown, well-known organizer of Jewish campaigns of past years, has just been made president and publisher of the *American Hebrew*. The editorial direction will remain unchanged.

ONLY eight days after he was elected joint chairman of the Jewish Agency, which he in large measure helped to form, Dr. Lee K. Frankel, one of the outstanding leaders of world Jewry, died suddenly in Paris last month as a result of a heart attack. He was entering his 64th year.



Dr. Lee K. Frankel.

He is widely mourned not only as a Jewish leader, but as an international figure in health work and disease prevention.

Born in Philadelphia, Dr. Frankel took his Ph. D. from the University of Pennsylvania, and also taught chemistry at his Alma Mater from 1888 to 1893. Later he became a consulting chemist and an associate (and afterwards president) of the chemical section of the Franklin Institute.

His activities in charity organization and with the Russel Sage Foundation led to his connection with the

Metropolitan Life Insurance Company, of which he became vice-president. His widespread educational campaign for the promotion of health and the extension of the life span won him general recognition as an outstanding authority in that field.

He held numerous appointments of a political nature, and wrote many books and treatises on welfare work and health promotion. His first important Jewish assignment was as manager of the United Hebrew Charities of New York in 1899. In 1912 he was president of the National Conference of Jewish Charities. After the war he was made chairman of a special European commission for the relief of Jewish sufferers.

Dr. Frankel's most important endeavors were in connection with the formation of Zionists and non-Zionists into the Jewish Agency for Palestine. At the Zurich meeting which launched that organization he was spokesman and leader of the American non-Zionists. He thus became one of the founders of the Palestine Economic Corporation. Last year he was one of the leaders of the Allied Jewish Campaign. Only last month he was named joint chairman of the council of the Jewish Agency, then in convention in Basle.

Three years ago the Hebrew Union College conferred upon Dr. Frankel the honorary degree of Doctor of Hebrew Laws.

He is survived by his widow, a daughter, Mrs. Richard Rafalsky, and a son, Lee K. Frankel, Jr. The body was brought to this country for burial.

A MARRIAGE in Spain last month drew the attention of the Jewish and non-Jewish press of all the world, and assumed the importance of a historic event. The principals were not members of royalty, nor professional luminaries, but two humble persons who have never been heard of before. But what made this marriage unique and lifted it to the notice of the world was this: it was the first Jewish marriage performed in Spain since the expulsion of the Jews in 1492.

It was a simple but dignified marriage ceremony. Moises Cohn, 29, and Raquel Ventitura, 22, of Saloniki, Greece, both Sephardic Jews, were married by Acting Rabbi Menahan Coriat. A recent Republican decree establishing freedom for all religious faiths made this union possible.

Only a few days ago, a dispatch from Madrid announced that Jews and Moors were cordially invited back to Spain.



The first Jewish wedding in Spain since 1492.

OF JEWISH LIFE

NAHUM SOKOLOW, 70-year-old veteran of Zionism, was elected president of the World Zionist Organization at its 70th Congress in Basle last month. He succeeds Dr. Chaim Weizmann.



Dr. Nathan Sokolow.

Dr. Sokolow has been associated with the Zionist movement for forty years.

The new executive announced six principal points in its program:

1. Continuation of practical work under any practical circumstances;
2. systematic

continuation of the national financial enterprises; 3. consolidation of the national labor colonization; 4. recognition of the equality and right of all forms of colonization which pay their way; 5. an endeavor to realize all terms of the Mandate;

6. active measures for peace and co-operation between Jews and Arabs.

EVERY child in Chicago suffering from impaired hearing is to be presented with a speaking tube painted with the figures from Mother Goose, through the ingenuity of a Chicago Jewish woman, Mrs. Louis Pelton. Mrs. Pelton is the chairman of the hearing aids committee of the Chicago Women's Aid. She enlisted the cooperation of radio makers, retailers, and club women to make this boon possible for unfortunates. Through her efforts and the efforts of her committee, radios are being placed in schools, and special headphones donated to children with impaired hearing.

A COURSE in Hebrew was to be offered this autumn in a Detroit High School, provided at least 35 students formed the class. However, only sixteen applied, so the course will not be given.



MOISSAYE BOGUSLAWSKI.

THE degree of Doctor of Music was conferred upon Moissaye Boguslawski, celebrated pianist, by the Chicago College of Music last month. Mr. Boguslawski is interested in all Jewish philanthropic movements and has lent his services to many Jewish causes.

He has contributed considerably to the advancement of music in his experiments for music as a therapeutic in the treatment of nervous and mental diseases. He has appeared as a soloist with the Civic Orchestras of Chicago, Minneapolis, Detroit, and the Metropolitan Opera Company of New York.

THERE are twice as many Jews in the world today as there were fifty years ago, and five times as many as there were in 1825, according to Jacob Leschinsky, Jewish journalist and sociologist of Berlin. A hundred years ago the world Jewish population was 3,280,000, he states. In 1880 the figure rose to 7,660,000, while in 1930 the estimated total was 15,800,000. The world population in general only slightly more than doubled itself in the past century, and Mr. Leschinsky attributes the disproportionate Jewish gains to a much lower death rate.

BECAUSE the Yiddish theater "has found itself without sufficient audience to support its drama," Boris Thomashefsky, noted Yiddish actor, will appear on the English-speaking stage on Broadway this season. He will make his debut September 7th with a play of his own called "The Singing Rabbi," a musical comedy. The supporting cast will consist of Broadway players.



A scene in Saloniki, Greece, after the anti-Jewish outbreaks there. The picture shows about forty Jewish families who are at present living in the synagogues and schools until conditions permit them to return to their homes.

PREMIER Venizelos of Greece has made public a guarantee that no more anti-Jewish outbreaks will be tolerated in the country. He termed the recent events "unfortunate," and declared that all political parties in Greece are united in their determination to secure justice for the Jews.

During the last four days of June, hooligans attacked the Jewish quarter of Saloniki, home of 60,000 Jews, and set fire to many properties. Several Jews were wounded. The city was flooded with anti-Semitic literature, urging the populace to boycott Jewish businesses.

A UNIQUE Jewish institution has been organized in Chicago by Rabbi S. Felix Mendelsohn and others interested in making the Jewish home more Jewish and in spreading Jewish culture generally. It is called the Jewish Gift Shop, and it not only deals in ceremonial objects, books, music, and art objects of a Jewish nature, but is designed to be a clearing house for Jewish information of all kinds.

THE United Yeshiva Emergency Fund, now engaged in a drive for a \$200,000 emergency fund for the maintenance of the twelve Hebrew day schools in New York City, has received a little over \$40,000, or about one-fifth of the needed amount, to date.

THE amount of salt with which many of the statements of George Bernard Shaw must be seasoned is left strictly up to the individual. This applies also to his latest pronouncement anent the Jewish question, made in an interview while the famous playwright was visiting Moscow last month.

"Intermarriage," he declared, "is the solution of the Jewish question." He then went on to deplore, as he called it, the Jew's superiority complex, although he admitted that Jews often have good cause for such a state of mind. He approved Stalin's stand against anti-Semitism, said he would imprison all Jew-haters if the power were his, and advised Jews to forget they are Jews.

RABID anti-Semitism in the Catholic priesthood was evidenced in England and Poland last month. In London, a Catholic priest, hearing of a movie, which depicted cabaret and love scenes, declared that "such films are disgusting. It is a Jewish endeavor to destroy the morality of our nation, because most cinemas are owned by Jews." Non-Jews joined with the Jewish Board of Guardians in severely criticising this priest's remark.

In Poland, the Jewish parliamentary club called on the ministry for religious affairs to take action against a priest in the village of Rafalovka who, in a public lecture, called on his audience in the name of Christianity and Polish patriotism to rid the country of all Jews.

A RISE in exports and a decline in imports, as well as an increase in government revenues, have helped Palestine to maintain an economic condition far more satisfactory than that of many other countries during 1930, it has been revealed by Morris Rothenberg, chairman of the Ameri-



Harry George Ackerman, New York City, shown above, won the painting award offered by the American Academy in Rome. The value of his fellowship is about \$8,000. His painting, pictured above, is entitled "The Madonna of the Park."

can Palestine Campaign. Mr. Rothenberg attributes these satisfactory conditions to the various private economic enterprises which have been growing up in Palestine as a result of the influx of Jewish capital.

Soap, cement, oranges, other citrus fruits, and wine were among the chief products for export during 1930.

RABBI ISAAC LANDMAN, editor of the *American Hebrew*, will return to the active ministry after having been away from it for four years. He will be associated with Dr. Alexander Lyons as rabbi of Congregation Beth Elohim of Brooklyn, and will assume his duties September 1. He will continue as chief editorial writer for the *American Hebrew*.

Rabbi Landman graduated from the Hebrew Union College in 1906, served for ten years with the late Dr. Joseph Krauskopf in Temple Keneseth Israel of Philadelphia, and for twelve years was rabbi of Temple Israel of Far Rockaway.

THERE are 9,785,000 Jews in Europe today, according to statistics just made public by the Bulletin of Jewish Statistics of Berlin. Poland, with 3,125,000 Jews, has the largest Jewish population in Europe, and European Russia, with 2,970,000 is next.

Jewish populations of other countries are as follows: Roumania, 800,000; Germany, 585,000; Hungary, 473,000; Czechoslovakia, 380,000; United Kingdom, 300,000; Austria, 220,000; Lithuania, 167,000; France,

160,000; Holland, 120,000; Latvia, 96,000; Greece, 73,000; Jugo-Slavia, 67,000; European Turkey, 50,000; Bulgaria, 50,000; Belgium, 45,000; Italy, 45,000; Switzerland, 18,000; Danzig, 9,000; Sweden, 6,000; Denmark, 5,550; Esthonia, 5,000; Saar District, 4,500; Spain, 3,000; Portugal, 2,500; Finland, 1,800; Luxembourg, 1,750; Norway, 1,450.

MORRIS SIGMAN, former president of the International Ladies' Garment Workers Union, died in Iowa last month at the age of 51. He was one of the leading figures in the development of the Jewish labor movement in this country.

IN addition to about \$3,000,000 ordinarily received from annual subscribers, the Federation for the Support of Jewish Philanthropic Societies of New York hopes to raise \$2,230,000 in next fall's campaign for the support of its ninety-one affiliated institutions. Felix M. Warburg is chairman of the Federation's board of directors, which has approved the budget.

THE first Jew to hold the office of mayor in the Dutch East Indies is F. C. van Lier. He was appointed mayor of Cheribou, a city on the Dutch island of Java, by the government. He is an engineer, and president of the Cheribou Association for Jewish Affairs.



. . . the solemn act of the rabbis declared him an outcast . . .

Those Other Combatants

By ZADLE AVROOM

COLD wind slashes across his face. Under a sky of broken clouds and aloof yellow stars it sweeps down the river gorge in thundering blasts and howls among the intersecting girders of the bridge. Its voice is shrill reproach: a screeching umbrage against the inhospitality of barren steel.

Needles prick his cheek-bones, and his exhaling breath weaves a white fringe along the edge of his upturned collar. A milk wagon with steaming radiator rumbles by on its pre-dawn ministrations and emits a raucous honk in mutual commiseration of common adversity.

Inside the truck the driver grunts to his helper:

"There's old Dawn Patrol again. The old guy must sure have a lot of bad dreams—"

The helper answers with a yawn: "He's nuts. I'd rather have the bad dreams than this weather."

But the solitary figure outside only draws the flapping overcoat closer about him and leans forward against the cross-wind.

Purposely this night, as on countless other nights, he seeks the elements. The elements are tangible combatants. They help to withstand those other combatants—intangible and devastating—known as thoughts.

For Jake Minnish the nightly wanderings have become more than a habit. They are an antidote. Night after night, tossing sleepless in his bed, he rises to don his clothes and march off into the silence. Often he does not return till dawn. When he reaches home again he is usually so exhausted he can scarce remove his garments before slumping into bed.

His widowed sister, who with her two children now resides at his home and keeps house for him, chides him for his nocturnal excursions, but her chidings are fruitless. Not a week passes but he spends two or more nights roaming the streets. Often in summer he returns soaked by rain, in winter half-numb with cold and snow. He courts the anger of the elements.

For the wind, the rain, the frost, the breathless heat of summer are palpable foes. He gives himself up to their buffeting as refuge against those others.

Fifteen years now, but as vivid as though yesterday—

He had laughed at the edict then, as one might laugh at a touch of burlesque upon the stage. And he had gone about with little inconvenience, until Luba's eyes grew dis-

concerting. Year after year she grew taller, lovelier, and more silent in his presence. And each year the expression in her eyes, born that day for which he could not forgive himself, drove deeper into his consciousness. The rabbinical edict had excommunicated him from little. But the haunting expression in his daughter's eyes had finally excommunicated him from himself.

Luba had been a child of seven when the solemn act of the rabbis declared him an outcast for giving *Chuppah Kadishin* to a young man sundered from his first wife by civil law only. And he—he had not said with Spinoza, "This compels me to nothing which I should not otherwise have done." He voiced no such sentiment because, in the first place, he possessed no such well-defined convictions, and in the second, because to him Spinoza at best was no more than a vague name obscured in traditions of heresy.

What he did say, with derisive laughter, was:

"Excommunication—here in America! Without doubt I shall at once pine away and die!"

The judgment of excommunication had employed some of the very language used by the Amsterdam Ecclesiastical Council against the gentle lens-polisher of Rhynsburg.

"We, the Council of Rabbis, with the assent of an Almighty God sitting in judgment upon the Universe, in presence of the sacred books with the six hundred thirteen precepts written therein, do hereby anathematize, execrate, curse, and cast out Jacob Anshel Minnisch, pronouncing against him the maledictions written in the Book of the Law. Let him be accursed by day and accursed by night; let him be accursed in going out and accursed in coming in. May the Lord never more pardon or acknowledge him; may the wrath and displeasure of the Lord henceforth burn against this man, load him with all the curses written in the Book of the Law, and blot out his name from under the sky; may the Lord sever him for evil from all the tribes of Israel, weight him with all the maledictions of the firmament contained in the Book of the Law; and may ye all who are obedient to the Lord your God be saved this day.

"Hereby then are all admonished that none hold converse with him by word of mouth or in writing; that no one do him any service, no one abide under the same roof with him, no one approach within four cubits length of him. . . ."

When he received the decree itself his derisive laughter had given way to tempestuous shouting that his own "reverend papers"—secured when he was *Shammes* of the old Beth El

synagogue—gave him as much right to perform marriage ceremonies "as any rabbis." And then he had reverted to derision again. But on his violation of the code which calls for religious as well as civil divorce before remarriage he was silent, for, as I have explained, he was not oppressed by well-defined convictions.

The steel bridge of snow-touched girders ends beneath his feet and a brick warehouse looms beside him to break the wind. But he craves no comfort at the moment. Too many thoughts—those intangible and devastating combatants—crowd in.

LUBA'S eyes rise before him in that scene of years ago and his lips tremble. That day she had come into the house on one roller skate, holding the other in her hand, to ask him:

"What does it mean *zu legen in Herem*, daddy? Celia Furman says her father says that's what they did to you—"

He was hot-tempered then and he gave vent to his feelings by a slap across the cheek and an angry admonition:

"Never play with her again!"

Luba did not cry. From her throat emerged just one suppressed little whimper, and then, dry-eyed, she turned away.

Then it was that the disconcerting look had begun to grow in her eyes. It was a hurt, defensive expression—and a little wistful. As though, child that she was, she realized that a girl could not choose her parents as she might choose her friends. But he had only shrugged indifferent shoulders. What could a child know of life?

Like most Jewish communities of 1916 in the United States, the one in which he lived was steadily digressing from Orthodoxy and race consciousness. The younger elements treated his excommunication as something for the "old timers" to humor themselves with. The community's few pious individuals exerted little influence.

But in 1917 America entered the war and England suddenly lifted world Jewry into ecstatic race consciousness with its Balfour Declaration. Almost overnight Minnisch had sensed a change of attitude. People still were civil enough to him, the majority still declined to accept the rabbinical edict to the letter of the law, but there was an appreciable personal coolness. Team owners still stopped to purchase hay and feed from him, but they no longer lingered for good-natured bantering about the efficacy of rabbinical curses in modern America. And though only the pious few observed the provisions of

the excommunication, many began to view it as a very picturesque tradition, whose coloring enriched the blend of the new social fabric.

And then, in addition, came the rapid increase in motor vehicles, and the hay and feed business waned. But, undaunted, he converted the feed store into a grocery and carried on. The new business prospered. But he noted that its growth was not due, primarily, to his own race. It was Gentile trade which boosted his bank account.

At first he resented this dereliction of his own people, and then resentment gave way to proud aloofness. But his own attitude did not extend to his wife and daughter. And in that period Esther Minnisch persuaded him to send Luba to a distant boarding school. She did not want her daughter to feel the poignant embarrassment of paternal ostracism.

Luba was then in her eleventh year, and already giving promise of the mature comeliness that would be hers. The three had driven to the station together. There she had thrown her arms about her mother in an ardent farewell embrace. But when she turned to her father she only took his hand. That look of hurt, defensive wistfulness was deeper than ever in her eyes.

"Good-bye, father," she had said.

His shoulders drooped.

"Good-bye," he answered, but his voice was hollow.

Four years later Esther Minnisch died. The popularity that had been hers had in a measure served to relieve his isolation before, but with her death he found himself very much alone. Not that people evidenced any positive aversion toward him. They were merely indifferent. But indifference was as bad, or worse. For Minnisch was fundamentally a gregarious animal.

His veneer of aloofness began to scale. He could no longer maintain pretense. He grew more and more sensitive. And sometimes when standing before his mirror with razor in hand he would catch in his own eyes that same hurt look he had found in Luba's.

His thoughts turned to the girl more often now. She was taking scholastic honors, giving evidence of a mental scope that never had been his. Paternal pride sang in his breast, and each summer he looked forward to seeing her. But when she came home for the vacation periods—and lent an efficient hand to his confused bookkeeping system—she brought that same hurt expression with her, and the barrier remained unbroken.

At the conclusion of her sophomore year in the college division of the girls' institution, she suddenly

announced that she was going to New York for the two remaining years. She told him before she left:

"All my life you've helped me to live a denial of race. I didn't know what was lacking, but always there has been something crying out for self-assertion. Now it has asserted itself. I've decided to learn a lot about my own people, and if Columbia University or City College can't give me what I want, I'm certain I'll find another institution which can. Good-bye, father."

It was that night, after her departure, that a sudden loneliness engulfed him. A something in him, too, was beginning to cry aloud. In his ears, so long closed to ancestral heritage, rang the sombre chant of ages. "Shemah Yisroel — Ad'Shem Elo-kaeno—Ad'Shem Echod. . . ." But he realized that to retrace his steps would now require a greater courage than his heart was able to supply.

It was then, surreptitiously, that he reordered the Jewish daily, stopped years ago, and in embarrassed privacy scanned the columns with avid hunger for news of Jews everywhere. And more than once, anonymously, he sent money to some Jewish cause, purposely adding an odd number of cents to the total so he might recognize his contribution in the columns of the weekly Jewish journal, printed in English.

On holidays he would walk past the synagogue—all the synagogues—very slowly, and strain his ears for a familiar chant. But he never entered the buildings. Not that anyone, perhaps, would have barred entrance. For after all the American point of view on excommunication was different. But he was like the man guilty of crime, whose oppressive conscience perceives in every eye an accusation many times magnified.

He shrank farther and farther away from the line of demarcation, even though his heart cried out for closer approach. In the few contacts with his own people he was shy, wistful, furtive. The Jake Minnish who used to leap into haranguing speech grew increasingly taciturn as day succeeded day. He had become a man without a people. . . .

The brick warehouse that served to break the sharp teeth of the north wind fades away. Once again the teeth bite deep. But the intangible foes will not yield.

Another scene rises before him—just three weeks old, this one—and a quick-caught breath emerges from his lips to join the white fringe on the collar of his coat. Luba, lovelier than her mother had ever been, had come into the house with a handsome young lawyer and had introduced him with the words:

"Father, you know Allan Belkin—Rabbi Lerner married us an hour ago."

A sharp pain had caught his heart then. But he had taken the young man's hand with fervent sincerity, for he knew his daughter had chosen well. A few phrases exchanged, and then the couple departed. Standing at the window, he gazed after them. Now Luba had passed from his life. Should he ever be in need she would come to him quickly, quietly, and do all in her power to help him—he knew that. But otherwise—

His eyes close in a flurry of dust and snow. When he opens them again they catch a dull red glow against the sky. He lengthens his stride, and he begins to puff, for it is uphill, and he has not the youth he used to have.

As he reaches the crest he emits an exclamation. Flames shoot through the roof of an untenanted building adjoining the new *Tiferes Israel* synagogue. The wind whips up the flames and their sharp tongues pierce the night in all directions.

Shingles, like wild torches, swirl through the air and rear and plunge as the inevitable law draws them to the ground, there suddenly to flare again and to die. But the wind veers and they begin to drop on the synagogue roof. The first two quickly fade, and a little sigh escapes his lips. But succeeding ones do not flicker as they drop to the synagogue roof. They merge to greater life—

With a cry he starts on a run down the hill. His lips mumble inarticulate sounds. Behind him as he runs panting he is conscious of opening doors, and individuals peering out into the cold. Still others, hastily clad, join the rush toward the flames. The scream of a siren tells him fire apparatus is very near.

As he reaches the scene, panting for breath, he finds Rabbi Leginsky running to and fro, tearing his hair.

"The Torahs—the Torahs—"

Sam Krash and Meyer Bloom echo the cry.

But the wary policeman waves them back. The synagogue roof has now become a sheet of flame.

Minnish darts forward. But the policeman stretches out a hand and he is halted.

"Cut that out, old-timer! We don't want any fried heroes on our hands."

"But—the scrolls are in there!" cries Minnish. His voice is one of frantic awe. "The holy scrolls—!"

"You'll just stay right here—"

"But I tell you they're the holy scrolls—don't you understand?—the holy scrolls—the Torahs! I got to get them, I tell you! They're the—"

"The stuff in there's property and you're life—and we're protecting life before we protect property. Now you'll just—"

But with a sudden jerk Minnish squirms out of his coat and plunges into the burning building. The policeman rushes after him, but a burst of flame halts him at the door, and he staggers back, his hair singed and his face blackened. A police sergeant arriving on the scene orders him to a nearby house for first aid.

A portion of the synagogue roof crashes and there is a horrified gasp from the crowd.

Then there is a sound of glass breaking in a hundred tinkling octaves and the figure of Jake Minnish stands outlined in the window-frame. Men rush forward at his cry, and one by one four scrolls slide into eager hands.

He disappears to seek a fifth when the remainder of the roof gives way with a roar and a shower of embers. Several women scream and two collapse and are rushed to a nearby house. Powerful streams of water from pressure nozzles plough through flame and give rise to billowing clouds of steam, while a fire marshal shouts commands aimed at rescue. Then a steam-cloud parts, and a wet, singed and darkened figure emerges, two more scrolls locked in his arms. He totters a few steps farther and begins to sway. But helping hands are already reaching out—

Ten days later, in a sudden spell of spring, the community gathers in B'nai Jacob cemetery for interment of the scrolls burned beyond repair.

Rabbi Leginsky officiates and dispenses privileges incident to the solemn rites. As his glance wanders over the assemblage he catches sight of Minnish at the edge of the crowd, almost hidden by a huge monolith, and he extends invitation with his eyes.

Poignantly, awkwardly, Minnish shakes his head in the negative. There is a choking in his throat as he turns hastily toward the highway.

It is more than a year now since the fire and a new synagogue stands resplendent on the site of the old, but the raucous honk of the milk truck may still be heard as the solitary figure passes by, a wanderer in the night, tramping toward the dawn.

The Fruits of Goodwill

By T. AARON LEVY



ATE in the spring of this year, a two-day goodwill conference and seminar between Protestants, Catholics, and Jews was held in Syracuse, N. Y. As part of the goodwill program in which B'nai B'rith shares, this conference was fruitful in prompt results and is richer still in prospects.

It was the first gathering of its kind locally. At the outset the sponsors met the common doubts of every forward movement. Many said that religious prejudices, as an age-long matter, were inevitable; they said that the seminar would be a futile gesture, an affair of words and not of action. Little did the skeptics realize what was coming!

The situation was a dramatic occasion. For the first time in its history the dominant religious group in Syracuse voluntarily, in public gathering, offered Catholics and Jews the chance to be heard as equals on a common platform. The minority groups were asked to throw light on centuries of misunderstanding, and to bring festering prejudices into the open sun.

Catholics were generously urged to avow their version of their attitude to public and parochial schools; they freely and frankly discussed their position on the relation of their church to American political policies, and they did not hesitate to state the extent to which their religious leaders were willing to co-operate with other religious leaders in matters relating to community welfare. The atmosphere of mistrust was quite cleared.

With Protestants and Catholics as a willing audience, Jews were likewise free to tell their story of the harmful results to them of the teaching, in certain ways, of the Crucifixion story in Sunday School and Church. The injustice of nourishing hatred in the name of kindly religion became clear to many sensitive Christians, for the first time, with a startling challenge. The hurt of social and economic discrimination received sympathetic and intelligent consideration.

The seminar was an educational experience of rare moment. More was done in a few hours of well-ordered discussion under the crea-

tive leadership of Rev. Everett R. Clinchy than could be achieved in years of separate controversy. Sitting around the common table, Catholics and Protestants frankly mentioned shortcomings that Christians in general imputed to Jews in general. The very narration often furnished the revealing reply. The act of a few delinquent Jews had heedlessly been made the basis of a stereotyped group-judgment. The innocent were made to pay for the guilty three thousand years after the admonition of Jeremiah that each man should suffer only for his own sin.

Discussion face to face, under friendly supervision, was healing and helpful. The wisdom of the method of Everett Clinchy in dealing with disturbing issues of the ages stood revealed. Treat the individual Protestant, the individual Catholic, and the individual Jew as *an individual* and lo! the major part of the problem is solved! Do what the courts are daily charged with doing to give every man a fair hearing, and misunderstandings vanish, the path to harmony is found. Let this be done and the Jew will divinely forgive the most stupendous martyrdom of all time. He will work shoulder to shoulder with the Christian to preserve the richest inheritance of the ages, an unshakable faith in justice, mercy and humility.

The seminar ended with high hopes. A few days later a supreme test of its value was at hand. The news broke that in October, 1930, the First Baptist Church of Syracuse, had contracted to bring the Passion Play to Syracuse in May, 1931. Dr. Bernard C. Clausen was the pastor of the church, and at the same time the chief local advocate of the Good Will Conference. It seemed to many that to bring the Passion Play at the very hour of the era of good feeling brought about by the late gathering would tend to destroy the whole enterprise. The Goodwill Conference Committee met. Dr. Clausen realized the incongruity of the two events, and he met the challenge. He telephoned the booking agent in Boston, and later he, with the church attorney, faced the Play's management. The whole situation was looked at objectively. His church refused to have anything to do with the Passion

Play, although the Freiburg people refused to heed Dr. Clausen's reasoning about goodwill. The play was then produced here without local sponsoring.

Dr. Clausen was not content with severing relations with the management of the Play. Over the radio, during its production, he voiced without vindictiveness but with good logic his disapproval of a spectacle that engendered hate and not love between Jew and Christian. A day later in his pulpit on Sunday evening he preached a notable sermon to 1600 people. His theme was "The Pity of the Passion Play." He spoke as a Micah might have spoken. He dwelt on the realities of religion, stressing the substance rather than the form; life and not death. He would root out all teaching in the name of Christ that bred animosity between man and man.

Then he met the issue, crucial above all others. He would not have the little children taught that the Jews as a people crucified Christ centuries ago. He would not bear the burden of having Christian children call their Jewish playmates, little children like themselves—"Christ-killers." Then he avowed that his supreme satisfaction, in the entire eleven years of his ministry with the First Baptist Church, was in this—that he was able to help in the formation of an abiding goodwill conference in the city where he hoped that "hate would die." It was a sermon that might have been preached in any church, mosque, temple or in any house of worship where truth was welcome, where the brotherhood of man and the Fatherhood of God were a living light.

The Passion Play was a failure in Syracuse. The goodwill seminar had made its soil unfruitful for the presentation of a medieval portrayal that had proved a flagrant means of promoting hatred between the children of men.

And now Dr. Clausen intends to give thorough scrutiny to his Sunday school material and teaching.

The significance and the potentiality of the goodwill conference concept and technique lie in this.

1. It provides an instrumentality that is ready to function when a

(Continued on page 402)

The Iowa School of Religion

A Cooperative Educational Enterprise Between Christian and Jew

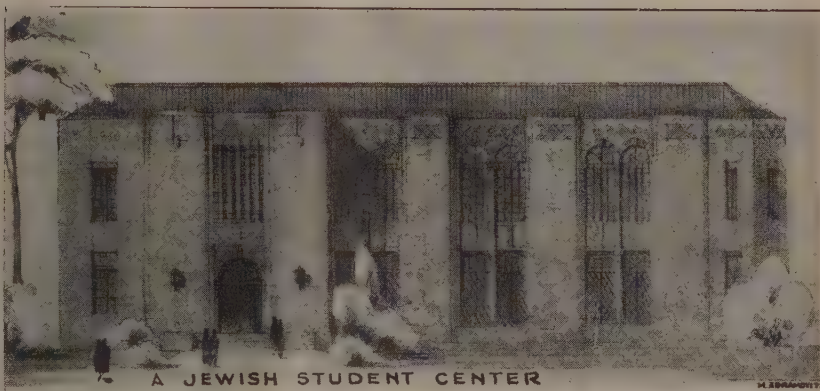
By DR. CHARLES A. HAWLEY

THE problem of teaching religion in a tax supported university is an American problem. European countries with a state church have no such difficulty. The early settlers scarcely anticipated the fact that different points of view would eventually demand a new and broader sympathy. The attempt at a solution, however, is only about one hundred years old.

In 1825, Thomas Jefferson, after much patience and a series of defeats, founded the first state university in America. Virginia, however, by no means demanded such a school. The cry at once went out that a godless institution had arisen. Religious people showed their zeal rather than their love for knowledge then as many have continued to do since. What would become of theology unless every school was presided over by men who had sworn to defend certain creeds? At first Jefferson looked kindly on the idea of a professor of theology, but this he soon saw was an impossible solution. At last he suggested a school of religion on the campus, free to use the library and other facilities of the university, but otherwise quite independent. The idea slumbered on for one hundred years. Virginia had no school of religion and has none to this day.

But the idea was to be revived in a mid-western state where the blood of the pioneer yet flows and where traditions are largely a matter of affection. In 1925, the plans for a school of religion were formulated and ready for financial aid. On May 12, 1925, to be exact, the first meeting of electors was called by President Jessup in Old Capitol in Iowa City for the purpose of choosing a board of trustees. Those attending represented Catholicism, Judaism, and Protestantism. A board of trustees was elected. This board met six days later at the same place to formulate the constitution of the School.

Almost exactly two years later, May 14, 1927, this board elected Dr. M. Willard Lampe as the administrative head of the School. Dr. Lampe immediately began a search for three professors to represent the various religious bodies and the School began to function in September of that year.



Proposed Jewish student center at the University of Iowa. Max Abramowitz, 24-year-old instructor at Columbia University drew this sketch.

Such, in brief, is the history of a unique experiment in religious education. This experiment (as it was then called) was an answer to those who objected to Jefferson's great vision of a century before. For in the meantime the growth of state universities had proved to be phenomenal. Sectarian schools had gone down before them. The parents of children ready for college had found their sons and daughters ill disposed toward attending religiously endowed schools when they knew they would suffer from poor equipment and a faculty which could not compete with a state institution. Perhaps the greatest appeal lay in the fact that tuition at a state school was about one-tenth of that of a privately endowed college. But how about religion?

It began to dawn on the minds of the people that the founders of our country by no means planned for an unreligious or anti-religious system of education. It also became more and more evident that culture demands an intelligent appreciation of religion. This latter idea had been growing in the minds of the people since the late William P. Faunce, then president of Brown University, delivered a series of lectures at Yale in 1908 entitled "The Educational Ideal in the Ministry." In the course of these lectures he pointed out certain facts none too flattering to American civilization. He reminded his hearers (and later his readers) that we are far behind Europe in uniting scholarship and fervor.

And this is to be expected if religion be banished from our educational centers. If we cannot be religious and evaluate scientific theories at the same time, we shall go on having Dayton Trials and anti-racial outrages.

Of course, the School of Iowa was by no means the first attempt to bring an intelligent attitude to bear on this problem. The majority of universities have some sort of a Bible School adjacent to the campus. But Iowa's plan for the first time attempted to represent all varieties of religion having a constituency strong enough to want representation.

Since the purpose of this paper is to acquaint the readers of the B'NAI B'RITH MAGAZINE with the School, let me devote the rest of this article to the Jewish activities. In 1927, Mr. Maurice Farbridge of Manchester University accepted a call to the staff of the School. He was followed in 1929 by my honored colleague, Professor Moses Jung, Ph. D.

Professor Jung proved from the first to be just the man for the place. At once he and Mrs. Jung took their place in the faculty circle and proved to be most gracious and hospitable. The Philo Club increased in numbers and usefulness until at the present time the Jewish students, numbering some 200, meet regularly with inspiring programs, as do the other religious groups represented at the University. I have been especially interested to see under the wise direction of Professor Jung's guidance that racial self-consciousness, which

may have unhappy results, has almost entirely disappeared. Racial discrimination in the College of Liberal Arts has ceased to exist—if it ever did exist. More than half of the students in Professor Jung's classes are Christians. And this is right. The present writer has always maintained that a Jew is the best interpreter of the Old Testament.

Here in the School of Religion Hebrew is taught and a reverent attitude accompanies the search of the enquiring mind. We find that Jewish boys and girls, exactly like Christian, know little of the heritage of faith. If they have to study in voluntary classes or in Y. M. C. A. or Y. W. C. A. groups, the project fails after a few attempts. With very few exceptions student pastors and chaplains can do little more than act as chaperones at parties or assist in desperate difficulties. The very fact that the Iowa Plan puts religion on the same basis as biology or mathematics adds the necessary element.

But not only in class-room work, but also in the capacity of adviser does Professor Jung demonstrate his ability to perform a necessary office. Every class, no matter how well it may be selected, has its quota of misfits and those who find social adjustment difficult. Nothing helps quite so much as a sympathetic hearth, a Sunday afternoon tea, an invitation to the home of the professor. A hundred per cent solution to the problem is found in this way. And this is important. After some years of college teaching, I am convinced that many a suicide might have been prevented, many a failure in life avoided if the student at a critical time had felt that someone had more than a professional interest.

The present Jewish professor, like his predecessor, has proved popular with other groups. Professor Jung has spoken in nearly all the churches of Iowa City, and in several he has given series of lectures. This is of inestimable value. What we need today—what we must have—is mutual understanding.

I have been with the School from its beginning and I want to say this: this Iowa School is trying, in a surprisingly effective way, to unite knowledge and zeal, understanding and investigation, brotherhood and intelligence. We think our plan is the best so far devised for the solution of the peculiar American problem of presenting the case for religion in a tax supported school.

The extra curricular work of the School has constantly increased and is considered by the employed staff, the church groups, and the University to be as important as the curriculum. For example, the courses in Religious Education are conducted in conjunction with the local parish

churches and the local Jewish Religious School as a laboratory. Students may receive an hour's credit on their successful completion, under supervision, of a semester's work as a teacher, superintendent, or in some similar capacity. In addition to the personal conferences and interviews, the work of such organizations as the Philo Club and the Newman Club receives direction from the staff.

Perhaps the most interesting feature of the extra-curricular work is the Commission on Religious Activities. This Commission was appointed about a year ago by the Board of Trustees representing both the religious groups and the University. It grew out of the study of a committee of 21, representing the student body, the local religious groups, the faculty of the University, and the campus religious agencies such as the campus Y. M. C. A., Y. W. C. A., the Philo Club, and the Newman Club. This committee studied the situation for a year and then made the following report:

I. Our study has indicated the following:

1. That to deal with the moral, spiritual, and religious needs of the University effectively, we must relate to the problem all those forces in and around the University which do or may exert a moral, spiritual, and religious influence upon the students.

2. That it is desirable for all of the agencies which are trying to meet the moral, spiritual, and religious needs of the University to see the problem as a whole.

3. That each agency should understand the contribution towards the solution of the problem that is being made by each of the other agencies, and that each agency should adjust its efforts so as to prevent needless overlapping and achieve the most effective form of co-operation.

II. We believe that this task requires a permanent organization in which the University, the student religious organizations, and the Churches of the community are represented; but we believe that the details of this organization should evolve only after a period of careful experimentation.

III. We present the following plan in the belief that it is the best available means for accomplishing the purpose in view. The plan is based on utilizing the School of Religion as the most representative religious organization at the University.

We propose that the School of Religion be requested to appoint, subject to the approval of the President,

a commission on which the University, the student religious organizations, and the churches of the community will be represented—the number of the commission to be determined by the Board.

This commission:

1. To provide for a continuous and intensive study of the moral, religious, and spiritual needs of the University, and the best means for the development of character therein.

2. To seek the most effective co-operation of all the existing and potential forces in and around the University that may be utilized in achieving the character objectives in view.

Such a study is, of course, unique in the history of religion in higher education in America. Here is an honest effort to solve a difficult problem through the co-operation of a state university with the various religious groups acting under the direction of a Department of Religion. The result of all this to date is as follows:

A clearing house, known as "Campus Religious Organizations," has been created, by means of which all of the student religious groups can function co-operatively.

An additional professor has been added to the staff of the School of Religion, his responsibilities being in the field of the practical religious activities. He is known as "Adviser to Campus Religious Organizations."

Moreover, the Commission on Religious Activities has organized a Council of Religious Workers, which meets weekly at a luncheon for fellowship and common planning. This Council is made up of all the religious workers of the campus or community, who have any responsibility for work among students.

During the past year Professor Jung, in addition to the regular courses in the School, has spoken in practically every city in Iowa, before Jewish congregations. He has also joined the others in the Department of Religion with the Department of Home Economics in giving a series of radio lectures on "Religion in the Home." In co-operation with the Institute of Child Welfare, he has assisted the Department for the last two years in conducting an annual conference on Parent Education and Child Development.

Professor Jung was also responsible for the organization of the University Association for Calendar Reform. This is the only academic body of its kind in the world. This Association has suggested to the League of Nations Calendar Committee that an impartial examination of calendar reform by persons in academic work should be made before definite action is recommended.

South America—

The Land of Jewish Opportunity

By CECILIA RAZOVSKY

WHY not use *preventive* measures to combat anti-Semitism throughout the world? News dispatches—rumors from various sources—conveying information regarding new immigration policies adopted by Latin-American countries, indicate a tendency toward the restriction of Jewish immigration? Why? Is Latin America being overrun by Jewish immigrants?

In the Argentine and in Brazil there is a fairly large population of Jews; in Mexico and Cuba there is a considerable sprinkling of Jews; in the Western Republics of South America—Venezuela, Colombia, Ecuador, Peru, Bolivia and Chile—there is very little, if any, Jewish population. These Western Republics constitute a special group which has a great deal in common in culture and ethnology. In climate and topography they are also very much alike. Originally these republics formed part of the old Inca Empire centering in what is today Peru and Bolivia and extending as far north as Colombia and as far south as Chile. It is this fact which gives these countries a different ethnological make-up from that of the Argentine and Brazil. In these latter countries, the Indians at the time of the discovery of America were savages and were rapidly exterminated by the Spanish and Portuguese conquistadores. In the western group of republics, on the contrary, the Indians have survived and are an important ethnic factor today. Probably one-half of the population of these countries is pure Indian, with the rest of the population heavily tinged with Indian blood, excepting Chile, where there is only one per cent of Indians today.

These Western Republics have not only had little cultural differentiation between them since their independence, but their cultural evolution has proceeded at a much slower pace compared with the eastern countries of Brazil and the Argentine, due primarily to the absence of immigration to the Western Republics up to the present. In this respect also, they differ from the Eastern Republics of Brazil and the Argentine where migration from Europe has already profoundly modified their cultural heritage. Furthermore, it should be remembered that before they became

independent republics, these western countries underwent a brief stage of confederacy under the leadership of the George Washington of South America, Simon Bolivar. Because of this common ethnological, historical, and other cultural background, this entire group of Bolivarian republics has never developed as strong an individual sense of nationalism as have Brazil and the Argentine on the east coast. Portuguese-speaking Brazil, because of its linguistic isolation, and the Argentine, because of its geographic isolation from the mountain republics of the west, have by contrast developed quite a strong sense of nationalism. "Argentine culture" and "Brazilian culture" are phrases very frequently used by the natives of those countries, whereas the western countries rarely refer to their cultures in the same terms.

The common historical origin of these Western Republics, their common historical heroes, Bolivar and Sucre, their common Spanish language, their common allegiance to the Catholic Church, their common ethnological background, have all contributed to retard the formation of a deep-seated separate national consciousness. It may be added that Chile, of all these republics, is on the road to acquiring quite a definite national consciousness, growing out of its victory over Peru in the Pacific War, and culminating in a fascist government since 1927.

It has already been pointed out that very few Jews have migrated to the republics under consideration, and so far there are no outstanding Jewish personalities and Jewish achievements to record. The largest Jewish settlement is in Chile, where there are about twelve hundred Jewish families, one thousand Ashkenasic and two hundred Sephardic families. The greater number have settled either in the capital, Santiago de Chile, or in the principal port city of Valparaíso. To some extent the Jewish community is already organized, and while there are no Jewish students enrolled in the School of Social Work in Santiago de Chile, the first to be established in South America, the community will undoubtedly make rapid progress. Opportunities for skilled laborers and artisans are ample, but small merchants and petty traders have very little prospect for success in that country.

North of Chile lies the land-locked republic of Bolivia where there is but a handful of Jews scattered throughout the land, mainly filtrations from the Argentine and Chile. Most of these are old settlers of German, French or Swiss origin. One of the leading scientists of the country, the founder and president of the recently organized Bolivian Academy of Science, is Arthur Posnansky, who has lived in Bolivia for at least a quarter of a century. The new revolutionary radical liberal government has included in its program intensive stimulation of immigration from Europe.

Peru has comparatively few Jews, less than three hundred all told. The immigration from Europe to Peru in 1929 amounted to over fifteen thousand individuals, most of whom, however, were non-Jewish Russians, Poles and Austrians, who had migrated to Peru as a result of a colonization enterprise fostered by the Peruvian government.

There are no Jews officially reported as living in Ecuador.

One of the newest Jewish settlements in South America is to be found in Colombia, where there are at this time about five hundred Jews. Most of them are living in the port city of Barranquilla, and in Bogota, the capital, while a few are scattered in the provinces. About one hundred are Sephardic Jews who have lived in Colombia for a number of years. Jorge Isaac, the author of the famous novel "Maria," one of the outstanding literary contributions of South America of the nineteenth century, was a son of an apostate Sephardic Jew. The majority of the newer immigrants consist of single men who are attempting to earn a living by petty trading. Judging from letters written by these young men to their families in Europe, they are experiencing difficulty in becoming adjusted to the tropical climate, to the isolation, as well as to the profoundly clerical influences prevalent in Colombia up to the present. It should be observed, however, that Colombia has experienced a mild political upheaval by its recent election of a liberal president after an uninterrupted rule of the clerical conservative party for 45 years.

That the Jews will become united in working out their problems within a reasonable period is obvious from

the fact that recently one of the new settlers in Colombia visited New York and requested assistance from American Jewry in establishing a cemetery and in opening a library and Talmud Torah. There are at least twenty Jewish children in Barranquilla who are growing up without any Jewish education, much to the regret of their parents. Evidence of communal development among the Jews of Colombia is the petition that recently reached several American Jewish agencies from a group of young men in Barranquilla, urging the appointment of a delegate to supervise the development of communal activities.

Venezuela, like Ecuador, does not seem to contain any Jews, except some old Sephardic families that have filtered in from the Dutch colonies of Curacao and Guiana.

These Western Republics of South America, rich in resources and but sparsely populated, offer ample room for immigration in general, and for Jewish immigration in particular. It is obvious, however, that these countries can absorb large numbers of agricultural and industrial elements only. At present there is no room for commercial elements: the *luft-mensch* would be lost if he came in large numbers. It would indeed be a calamity if this last named element did emigrate to these Western Republics for it is this group that is often forced to resort to unsavory occupations, thus bringing about a widespread prejudice against Jewish immigration. The passage of restrictive immigration legislation affecting Jews even in countries that need increase in population and welcome immigration in general is to some extent caused by the presence in large numbers of this type of immigrant.

What should be done to prevent the passage of legislation that will bar European Jews from settling in these lands?

Publicity is the answer. Before immigration of Jews to these South American republics begins to assume large proportions, the ground must be prepared for the proper understanding of the Jews and appreciation by the natives of their cultural contributions, past and present. The native populations in these countries have been so isolated from European contacts that Jews to them are a strange and unknown people. Information which will familiarize the natives with the history and high cultural status of the Jews throughout the civilized world, properly disseminated through newspapers and magazine articles and through radio broadcasting, would go far to counteract some of the anti-Jewish propaganda which has already found its way into these countries under the

insidious activities of certain anti-Jewish European elements.

In illustration of the need for stressing this important aspect of Jewish colonization work in South America may be cited the discussion in the Lima (Peru) press against the publicity given to the activities of the group of Jewish criminals of Buenos Aires who masqueraded under the name of Zwi Migdal Society. When the Lima press published this news item it characterized the Zwi Migdal gang as "Poles." (Jews are generally referred to as either Poles or Russians throughout Latin America.) The Polish Consul at Lima thereupon saw fit to write an open letter to one of the leading newspapers, "El Comercio," in June 1930, drawing attention to the fact that the gang referred to were not "Poles" but Jews. Fortunately, this letter drew immediate fire from liberal-minded Peruvians. Two of them, Dr. Leon Bueno and Dr. Ribagliati, remonstrated with the Polish Consul for indulging in anti-Jewish

propaganda—out of place, as they put it—in democratic America where tradition is opposed to discrimination between citizens because of religious beliefs. The Polish Consul, one V. de Szyszlo, tried to extricate himself from his embarrassing predicament but only made matters worse by insisting that while the Jews are Polish citizens they are not Poles but constitute a distinct nationality in Poland. He added that he considered it his duty to defend the good name of the Poles in Peru, thus distinctly implying that he was not concerned about the good name of the Jews of Poland.

The first step, therefore, towards planning for group migration of Jews to the Western Republics of South America must consist in intensive educational propaganda. Only after that is undertaken can the new arrivals be assured of a proper welcome and be given an opportunity for ready adjustment.

Is this not a project for a Jewish organization to undertake?

Among Our Contributors

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THE PRINTED PAGE

A TASK FOR B'NAI B'RITH

History of the Jews in America, by Peter Wiernik. Second edition, revised and enlarged. (Jewish History Publishing Co.)

AMERICAN Jewry deserves far better historical representation than it has received as yet. It is one of the most important Jewish settlements in history and may become the agency for a genuine "Golden Age" in the Diaspora. But no historian has arisen to chronicle its annals with dignity and authority. Peter Wiernik's "History," published originally in 1912, and now, after nineteen years, republished in a second edition in revised and enlarged form, comes closest to being an authoritative volume, but it falls far short of the standards we have a right to expect.

Rabbi Lee J. Levinger has written "A History of the Jews in the United States" in attractive and helpful form, but his work, despite its excellent bibliographical material, is more adapted to the needs of the classroom than scholarship. Wiernik's "History" has been utilized often in the class-room, particularly in the so-called High School Departments of Reform religious schools, delighting in an exposition of the concordance of Judaism with Americanism. But it is neither "popular" history in its style and manner of presentation, nor is it reliable technical research.

Despite obvious shortcomings, Wiernik's "History" seems to have retained sufficient appeal over nearly two decades to warrant its reissuance. It is a pity that a high-grade publishing house could not have been persuaded to accept it, or that Jewish patrons might not have been enrolled to make possible its publication in improved form. Wiernik's book is in the nature of a pioneer study, and it must still be judged as such. The publications of the American Jewish Historical Society since 1912 have thrown considerable new light on phases of American Jewish history; moreover, the experiences of American Jewry within the past twenty years have been immensely vital. Nevertheless, Mr. Wiernik has availed himself of the new data only sparingly, and then largely in the form of footnotes, or dull paragraphs in the main text which give little inkling of the drama and variety of American Jewish activity. The illustrations of the book are wretched, and on the poor paper are even worse than they would be otherwise. Moreover, in the choice of illustrations there is an obvious bias towards



obscure representatives of so-called Orthodox Judaism in the United States. I have searched in vain for illustrations of Rabbis Stephen S. Wise, Judah Leon Magnes, and other distinguished representatives of liberal Judaism in this country. The photograph of Alfred M. Cohen (described as First President "Sons of Covenant") is especially poor. Loose sentences are to be found throughout the book, of which the following (p. 186) is typical: "The older, Prof. Morris Jastrow (b. in Warsaw, 1861), has occupied the chair of Semitic languages at the University of Pennsylvania since 1892, and was one of the foremost Orientalists in the country." If Mr. Wiernik had revised his material carefully, he would have noted Prof. Jastrow's death several years ago. He would do well, moreover, to refer to the manner in which Mr. Max J. Kohler has dealt with Jewish activities in the Peace Settlement, and in one of the American Supplementary Chapters in Luigi Luzzati's "God in Freedom."

In spite of these strictures, Wiernik's volume is perhaps the best book on American Jews within the reach of the average reader. It is specific and well-balanced, though neither detailed enough nor sufficiently readable. Place might have been found for a discussion of academic anti-Semitism with its concomitant—the movement towards the establishment of a Jewish University in America. The new material on the relationship between American Puritanism and Judaism might have been cited. In short, the time has come for an American Jewish history which in content, style, illustrations, and auspices, should be more adequately representative of the scope and quality of American Jewish life.

Within the past few years admirable new histories of Jewry in general have appeared. Cannot the same procedure be followed for American Israel? If after twenty years we are still to be judged in the libraries and before the public by imperfect and unsatisfying studies, it is a sorry commentary upon our cultural interest.

B'nai B'rith could do nothing finer than to make possible the writing and publication of a new history of American Jewry. A fund should be set aside to endow a scholar or a group of them to accomplish for us what Graetz achieved in his memorable "Geschichte." If the republication of Wiernik's "History" serves the purpose of stimulating American Jewish leaders into efforts for this enterprise, it will have justified itself. At the same time, whatever its shortcomings, we cannot do otherwise than express pleasure that a valuable book which until now has been out of print, can come into the hands of those who desire it.

LOUIS I. NEWMAN.

THE OLD MADE NEW

By the Waters of Babylon, by Louis Wallis. (Macmillan.) \$2.

THE Macmillan Publishing Company deserves great credit for publishing a book so entirely Jewish as this latest effort by Mr. Wallis. The fact of the matter is, however, that the manuscript could probably not have been gainsaid. It stands on its own merits.

Those merits are of the very highest type. The book, from its very nature, would seem, from a casual inspection, inclined toward dryness. Actually, it is the very opposite. It sparkles with life, with ideas, with interest, and its Jewish philosophy is thrilling in its clarity and its scholarly precision.

Written in Biblical style concerning the period in Jerusalem just prior to and concurrent with the destruction of the Temple of Solomon by King Nebuchadnezzar, a tender love story serves as a cohesive bond to the incidents of the story. But the important thing about the book is its lucid explanation of social conditions at that time, and the Jewish idea of life as expressed by the prophets and liberals as well as by the aristocrats and bourgeoisie.

"The kingdom of Judah is a house of bondage," says Nathan, the principal character, "and it is a place wherein the rich mostly follow after Baal, to live upon the labor of the poor and needy; wherefore it deserveth to be punished, even as Jeremiah saith in the name of Jehovah."

This biblical period lives once more before our eyes as we read Mr. Wallis's beautiful novel, and sends us avidly back again and again to the original sources with a renewed interest and understanding of them all.

EDWARD E. GRUSD.

Light on Hebrew Origins

What Recent Excavations in Palestine Reveal

By DR. ALLEN H. GODBEY



HE editor kindly accords me the opportunity to tell something of the light thrown upon Hebrew origins by recent excavations in Palestine. The average reader will wish to know why this

should be so. The answer is, that so long as Turkey controlled the East comparatively little excavation could be done. But since the World War, France and England hold mandates over the regions of especial interest to the student of Hebrew history, and scholarly explorations are welcomed. There were more than fifty excavating expeditions from Europe and America at work in the East last year. There are as many this year. Fifteen of these are at work in Palestine. Ten of the fifteen are English or American. One of them has been at work at Beth-Shean for eight years. Jericho, Megiddo, Beth-pelet, Kirjath-Sepher, Gerar, Taanach, Shechem, and Samaria are among the places being explored.

What has been discovered? First, that the earliest inhabitants of Palestine were not of any "Semitic" peoples. The prehistoric population down to 3000 B. C. E. were agricultural, largely cave-dwelling and in no wise akin to Arabian peoples. They appear to have been the stock ethnologists call Mediterranean. The earliest recorded immigration of peoples from Arabia was about 2700 B. C. E.: nearly 1500 years before the Israel led by Joshua.

Secondly, some of these immigrant peoples brought the early form of the language we call Hebrew. This has long been familiar to scholars. But the casual reader of the Old Testament in English habitually confuses the terms "Hebrew" and "Israelite." But fragments of tablets from Gerar, Beth-Shemesh, and elsewhere, show an archaic form of the Hebrew characters in popular use between 2000-1600 B. C. E.; while names in Palestine occurring in other ancient records about 2500 B. C. E. are of Hebrew form, indicating that some Hebrew-speakers were in Palestine as early as 2500 B. C. E.: more than a thousand years before the Israel of Joshua. It is not known to the average reader that Hebrew is practically identical with Phoenician. Dr. Nahum Slouschz, an outstanding Jewish scholar, spent ten years (1906-1916) in research in North Africa, and in examining the thou-

sands of inscriptions recovered at Carthage. Thus he writes in *Travels In North Africa*, p. 127f:

"And, most valuable of all, we have found again the ancient language and writing of Canaan, the rich idiomatic speech of a city which once counted 700,000 inhabitants. And we Hebrew writers, we who write and feel in our Biblical tongue, have recognized at once that this so-called Phoenician language is nothing more or less than Hebrew—a pure Hebrew dialect, nearly the same that was spoken in the country of Israel in the days before Aramaic and before the Masora came to fix its orthographic rules artificially. The same is true of the script, which is—with a few minor differences—that of the Hebrew as opposed to the square script which was used in the time of David and the Prophets until the period of the Maccabees. Thus language and script show us that this Phoenician is for us Hebrewists nothing but Hebrew. The population of Carthage was Palestinian in origin, and Hebraic in Civilization." But it was *not Israelite!* Dr. Slouschz wrote this twenty years ago, before the discovery that Hebrew-Phoenician was spoken in parts of Palestine two thousand years before the time of the thousands of inscriptions recovered at Carthage. We have before us the fact that the Israel of Joshua came into a land that had a Hebrew language and an old Hebraic culture; and Israel accepted it. Our next task is to learn more about the rise and growth of that old Hebraic culture.

Particularly informing was the discovery last year of old Hebrew literature at the ancient seaport of Zapun (Zephon in the Old Testament). This seaport was 185 miles north of Tyre, and 45 miles south of the far later Antioch. In the Egyptian Temple there records were found in six languages; one is a new unknown language. One was written in curious new cuneiform or wedge-built characters. It was at once recognized to be alphabetic writing; there were only 26 characters. It has been deciphered, and found to be Hebrew, or Phoenician of about 1500 B. C. E. There are ritual tablets concerning sacrifices. There is an epic poem, of which 800 lines remain. But the

ritual tablets put before us god-names familiar in the Old Testament. We have El as an epithet for the principal god of Zapun, or we have the "Baal of Zapun;" or Anath as the goddess of Zapun; or Elohim as the assembly of gods or ghosts.

Again, the Old Testament tells us that the early immigrant Israelites had no iron. Passages like Judges 5:8; 1 Sam. 13:19-22 suggest this: also Judges 1:19, where chariots of iron are too much for Judah. The excavations justify this. Joshua's Israel came in when iron was being introduced. The Tel el-Amarna letters, 1375 B. C. E., show that Egypt and Palestine had to get iron from the mines in the mountains of Asia Minor. There are no iron ores in Arabia, Palestine, or Egypt—or anywhere in North Africa. But the presence of iron in early Israelite times puts before us powerful peoples of Asia Minor as a chief element in the population of Palestine before the Israel of Joshua drifted in. From the hundreds of Asia Minor records read in recent years, we know a great deal of some of these peoples. The excavations at Gerar have shown a powerful non-Israelite colony, manufacturing bronze and steel, while the Hebrews of Palestine were still using flint weapons, as in the above Samuel passage. And the expression "Hittites" and "Perizzites" in our English Bibles is clarified. The term *Perizzite* has been an age-long perplexity. But the deciphering of the Hittite inscriptions has clarified it. In the said Hittite, the word *parzi* means "metal" of any kind; and *parzi-ili* is "iron." But this is in the Old Testament as *barzel*. So the expression *Hitti-Perizzi* tells us of "metal-working Hittites" being powerful in Palestine when Israel settled there and accepted the word *barzel* for "iron." Of Hurrians, who were so numerous that the Egyptian records call Palestine "the land of the Hurru," I have written at some length in my book, *The Lost Tribes a Myth*.

One other fact may be mentioned. In my book I showed that Yahu worship spread widely through trade-colonies and military garrisons, from West Africa to China and India and

Abyssinia. But excavations have thrown a sudden new light on this dispersion and missionary activity. In 1 Kings 14:25f is the statement that Shishak of Egypt came up and carried away all the treasures of the House of Yahu. That is all. But Shishak's own inscriptions show that he swept the whole of Palestine, and on northward through the Lebanon country, capturing 156 towns, destroying many of them, turning others into powerful Egyptian garrisons, and carrying tens of thousands of colonists to his Egyptian frontiers. Now the excavations verify this. He had a garrison at the metallurgic town of Gerar, already mentioned; his trade reached the Persian Gulf. At Beth-Pelet, his fortress walls are 22 feet thick. He held the strong fortress of Beth-Shean. Steles for his worship have been found at Megiddo, and at Gebal. His sculpture on the wall of his temple at Karnak shows the god Amon holding captive the cities of Judah for Shishak, and on it are portraits of the "heads" of the cities. It shows Shishak's grip on each important city. He now appears as the greatest builder yet found in Southern Palestine. He settled some colonists from Asia in places whose peoples he had carried to Egyptian frontiers. But this means that we must quit thinking of a *Golah* or Dispersion as beginning only with Nebuchadnezzar. Solomon's trade-colonies were followed by Shishak's deportations. And these certainly spread some Yahu-worship in Africa, 350 years before Nebuchadnezzar's time.

It may be said that the immediate amount was not large. It was long ago pointed out by G. B. Gray (*Hebrew Proper Names*) that personal names compounded with Yahu do not appear before the time of David. There are more than 200 names in the Pentateuch, Joshua, Judges and Ruth. None has the name Yahu save the mother and grandson of Moses. Yahu was not the popular god in those days. But even a few in Shishak's colonies would be a missionary beginning.

In closing, Angelo F. Rappoport's new *History of Palestine* should be noticed. This Jewish scholar and historian has the same broad view that is presented in my *Lost Tribes a Myth*. He sees that the spade is undermining negative literary criticism, and throwing historical light upon perplexing chapters. He sees that the historical period is very long; the periods that are popularly known are very short, and far between. He sees that there were very few years of political independence for either Israel or Judah. David arose as a Philistine Captain; Solomon probably a vassal of Hiram; Rehoboam and Jeroboam vassals of

Shishak. Only in Babylonia did the *Golah* become a Faith, and a Torah. All attempts to re-establish political frontiers have been disastrous. Faith becomes subordinated to political expediency.

JEWISH CALENDAR

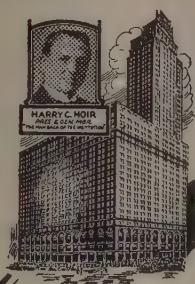
5692—1931

Rosh Hashonah.....	Sat., Sept. 12
	Sun., Sept. 13
Fast of Gedaliah.....	Mon., Sept. 14
Yom Kippur.....	Mon., Sept. 21
1st Day of Succoth.....	Sat., Sept. 26
8th Day of Succoth.....	Sat., Oct. 3
Simchath Torah.....	Sun., Oct. 4
*Rosh Chodesh Chesvan.....	Mon., Oct. 12
*Rosh Chodesh Kislev.....	Weds., Nov. 11
1st Day of Chanukkah.....	Sat., Dec. 5
*Rosh Chodesh Tebeth.....	Fri., Dec. 11
Fast of Tebeth.....	Sun., Dec. 20

1932

Rosh Chodesh Shevat.....	Sat., Jan. 9
*Rosh Chodesh Adar.....	Mon., Feb. 8
*Adar Shen.....	Weds., Mar. 9
Fast of Esther.....	Mon., Mar. 21
Purim.....	Tues., Mar. 22
Rosh Chodesh Nissan.....	Thurs., Apr. 7
1st Day of Passover.....	Thurs., Apr. 21
8th Day of Passover.....	Thurs., Apr. 28
*Rosh Chodesh Iyar.....	Sat., May 7
Lag B'Omer.....	Tues., May 24
Rosh Chodesh Sivan.....	Sun., June 5
Shavuoth.....	Fri., June 10
	Sat., June 11
*Rosh Chodesh Tammuz.....	Tues., July 5
Fast of Tammuz.....	Thurs., July 21
Rosh Chodesh Ab.....	Weds., Aug. 3
Tisha B'Ab.....	Thurs., Aug. 11
*Rosh Chodesh Elul.....	Fri., Sept. 2

NOTE: Holidays begin in the evening preceding the dates designated.
* Rosh Chodesh also observed the previous day.



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NEWS OF THE LODGES



"THE following letter will be of much interest to members of the B'nai B'rith here and elsewhere," writes a columnist in a recent issue of the *Texas Jewish Herald*, of Houston. He then explained that although the writer of the letter requested that it be not published, "the B'nai B'rith works hard to get its message across and they should feel proud when a message like this comes unsolicited." Without naming the writer, therefore, the columnist printed the following missive:

"I ask that you please either call and take a \$20 donation to the B'nai

B'rith Hospital in Denver, or if you would prefer, kindly put my application for membership in to the B'nai B'rith immediately.

"My brother and I just returned from Colorado and while there we visited the Hospital and were very much impressed with the good that

is being done by this organization, and feel that every one owes something to them for the good they are doing. Without question this is the finest piece of work ever done by any organization.

"It is a pleasure for me to give what little I am able to for this work, as I am at present also contributing to the Orphans Home in New Orleans. Times are hard, but they cannot be too bad to give until it hurts to a good cause like this.

"I ask that this letter not be given any publicity."

A. Z. A. to Further Hebrew Literature, Culture



OUR hundred delegates attended the Eighth International Convention of Aleph Zadik Aleph of B'nai B'rith at Milwaukee, Wis., in July, and laid practical plans for strengthening the Junior Order in its many phases of activity.

At the suggestion of a thousand rabbis and Jewish laymen, it was recommended that the present program include the furtherance of Hebrew literature and cultural departments in colleges and universities, sponsorship of libraries of Jewish literature, extension of camps for religious leaders, expansion of forums and study groups, and added encouragement of synagogue attendance. Goodwill meetings for the furtherance of interracial understanding were also recommended.

After a heated and interesting debate, resolutions were passed that the Jewish dietary laws be strictly observed at all international conventions and tournaments of A. Z. A.

Ernest Bruncken, secretary of the harbor commission of Milwaukee, opened the convention by welcoming the delegates on behalf of Mayor Daniel W. Hoan. Aaron Tollin, Chester, Pa., Grand Aleph Godol, delivered a masterful report on the achievements of his administration. He laid particular stress on the fact that the work of his term had been not so much expansion as strengthening existing chapters.

At the opening luncheon of the convention, Ben Z. Glass, convention adviser, introduced Judge Padway, who presided over the affair. Leo

Reitman, past president of District Grand Lodge No. 6, delivered an inspiring address on "Aleph Zadik Aleph and its Value to B'nai B'rith and Jewry." Immediately after the luncheon an open forum discussion on "Jewish Education and Culture," led by Philip Seman, executive director of the Jewish People's Institute of Chicago, was held. He emphasized the fact that the Jewish center movement should be encouraged by A. Z. A., and that it would tend to develop "a Jewry which is not going to cringe and be ashamed of its Jewishness."

In the evening a public meeting featuring the introduction of the grand officers, presentation of the degree of Judas Maccabeus, and an address on "Jewish Dreams and Dreamers" by Richard E. Gutstadt, director of the B'nai B'rith Membership Bureau, was attended by all delegates and almost the entire Jewish community of Milwaukee. Brother Gutstadt said that throughout all ages of Jewish history there have been Jewish dreamers who have visualized the aspirations of their posterity. In common with this idea he alluded to the A. Z. A. movement as being the result of the vision and foresight of Sam Beber, the fraternity's founder.

I. Adriel Fried, San Francisco, was elected Grand Aleph Godol at the last business session; Milton Blumenfeld, Braddock, Pa., Grand Aleph Sgan; Lloyd Isaacson, Des Moines, Ia., Grand Aleph Mazkir; William Fineman, Minneapolis, Aleph Gisbor; Morris Supovitz, Steubenville, O.,

Aleph Shotare Godol; Dave Rothman, St. Louis, Aleph Shotare Kotone; Aaron Brenner, Memphis, Tenn., Aleph Sophor; and Saul Bercuson, Windsor, Can., Aleph Kohen Godol. Nathan Wahlberg, Milwaukee, and Aaron Tollin are the new junior members of the Supreme Advisory Council.

Philip M. Klutznick, executive secretary, and Julius Bisno, assistant executive secretary, delivered addresses at the installation of the new officers, which was held at a banquet attended by seven hundred persons. Sam Beber presented the annual international awards to the various delegates throughout the country.

Milwaukee Chapter No. 39 won first place in the best all-around chapter contest, with second place going to Calgary (Can.) Chapter No. 31. Honorary mention was given St. Louis Chapter No. 28, Braddock Chapter No. 58, Houston Chapter No. 136, and Des Moines Chapter No. 4.

Lee Loevinger, St. Paul, Solbert Wasser, Kansas City, Mo., and Sockley Kaminsky, Windsor, Can., were winners of the essay contest on "Employment Discrimination Against the Jew."

Besides the religious and educational programs presented at the convention, plans were laid for a Tenth Anniversary Celebration to be held in 1933. This event is to be featured by the issuance of a publication which will review the activities of A. Z. A. Other plans were laid for the enlargement of the *Shofer* through limited selected advertising.

District No. 6 to Raise \$45,000 For Wider Scope

DISTRICT GRAND LODGE No. 6 will launch a Wider Scope campaign during the coming year in an attempt to raise \$45,000, it was decided at the District's 63rd annual convention in St. Paul last month.

About 300 delegates and visitors attended the sessions, while more than 300 persons were present at the opening banquet. Rabbi Solomon Goldman was principal speaker at the latter affair; his subject was "The Quest of the Jew." Stating that, despite efforts at various times in their history, Jews have been unable to become assimilated with the peoples of the countries in which they have lived, Rabbi Goldman declared that they have always retained their own personalities. He pointed out that the quest of the Jews today is the quest to be themselves, which has already resulted in their mightiest contributions to civilization. Milton P. Firestone, St. Paul, was toastmaster at the banquet; Dr. Bert G. Levin, St. Paul, president of Minnesota Lodge No. 157, presided; and other speakers included Mayor Bundlie of St. Paul; William Sultan, retiring president of the District; Judge Gustavus Loevenger and Rabbi Harry S. Margolis, St. Paul.

Harry Lashkowitz, Fargo, N. D., was elected president of the District; Sam Beber, Omaha, Neb., first vice president; Joseph F. Grossman, Chicago, second vice president; Otto G. Felton, Chicago, secretary; William Bensinger, East St. Louis, Ill., treasurer; Dr. A. Greenberg, Omaha, and Ed. E. Barron, Sioux City, were elected to the General Committee.

ALIIQUIPPA (Pa.) LODGE No. 1125 chose to have its annual picnic this year at the Erie Orphan Home. A caravan of fifteen automobiles journeyed to Erie for the occasion. The children presented an entertainment, after which Brother I. A. Davis, lodge president, assured Isidor Sobel, president of the Home, that Aliquippa intended to continue its co-operation in maintenance of the institution.

ARABBI, a Catholic priest, and a Protestant minister joined other leaders of the City of Wilmington, Del., recently in paying tribute to Moses Weil, 94, Civil War veteran, who was elected Grand Commander of the Delaware Department, Gobel

Outstanding Membership Workers



These two gentlemen did some outstanding work for their respective lodges in the recent membership drive in District No. 2. Left: Brother Samuel Alberts, St. Joseph, Mo., who set a record for his lodge in the number of new candidates he signed up. Right: Brother William J. Hyman, Cincinnati, who distinguished himself in the Cincinnati campaign.

Army of the Republic. The occasion was celebrated at a special meeting of Wilmington Lodge No. 407, of which Brother Weil is a charter member. Two other charter members of the original 29 were present.

Dr. Louis Gershenfeld, Philadelphia, representing District No. 3, discussed "The Jewish-American Patriot." Brother Weil was presented with a silver loving cup, which he modestly accepted by delivering an interesting talk on the ideals and purposes of the Order.

ONE hundred and fifty delegates and visitors from Rock Island, Springfield, Decatur, Bloomington, Quincy, and Urbana and Champaign attended the last meeting of the season of the Central Illinois Council of B'nai B'rith at Peoria recently.

All member lodges are striving mightily to increase their membership, it was revealed at the afternoon meeting. Brother Isidor Kadis, national field director of the Wider Scope, delivered an address. Brother J. J. Rubenstein gave a stirring eulogy on the late Hiram D. Frankel, Memorial services were held, and a resolution was passed testifying to the esteem in which the late leader is held.

Harry Pratt, attorney of Peoria County, delivered the principal address of the evening.



—Courtesy, The Jewish Floridian.

Here are some of the winners in athletic contests and committee workers at the annual picnic of Miami Lodge at Ft. Lauderdale, Fla.

ALARGE and enthusiastic audience witnessed the installation of a new B'nai B'rith lodge at West Palm Beach, Fla., recently. Brother David Davis, of Jacksonville, as the personal representative of the president of District No. 5, was in charge of the ceremonies. A large delegation from Miami Lodge No. 1024 was present.

Addresses were delivered by Brothers Davis, Sol Wittenstein, of Or-

lando, Jack Bernstein of Miami, and Rabbi S. M. Machtei of Miami.

A few days previous to these ceremonies, Miami Lodge held its first picnic. Several hundred persons attended. The main event of the day was a baseball game between the Yeddiddim Club and the A. Z. A. William Friedman, assisted by W. L. Williams, S. Rayvis, Harry Freeman, and others were in charge of arrangements for this very successful affair.

COMMANDER JOE



JOSEPH RABINOVICH

BROTHER JOSEPH RABINOVICH, a member of Red River Valley Lodge No. 966, Grand Forks, N. D., has been elected department commander of the North Dakota American Legion. He is the son of Brother Max Rabinovich of the same lodge.

Joseph Rabinovich is one of the most active members of the Order in the state. At present he is vice president of his lodge, and is a former secretary. He has been adviser to A. Z. A. for the past three years. In addition he has been secretary of the local Jewish congregation for the last three years, and has been connected with every state campaign of a Jewish nature for a long time.

He served ten months overseas during the war. At present he is in business with his father.



MISS FREDA TOLCHINSKY.

PRETTY Miss Freda Tolchinsky was elected queen in a recent popularity contest staged by Bismark (N. D.) Lodge No. 1042. The event was a feature of the lodge's annual picnic, which was a great success in every way. Interesting games and other entertainments were enjoyed by a large crowd. Rabbi J. H. Mekler, J. Markovitz, Mandan, N. D., and Charles Rigler were the committee in charge. The first-named delivered an address, after which twelve new members were initiated into the lodge.



SAM SCHLOSS LODGE HONORS VETERANS.

The seven men pictured above were presented with certificates in honor of 50 years of membership or more in B'nai B'rith. Left to right: E. L. Goldbaum, Philip Cohen, David Ginsburg, Ben W. Hirsch, Jacob Goldsmith, A. Silberberg, and Hardwig Peres.

"FLOWERS TO THE LIVING" was the dominant note of the gala meeting of Sam Schloss Lodge No. 35, Memphis, Tenn., recently, when certificates honoring fifty years or more of membership in B'nai B'rith were awarded seven veterans. Each of the seven so honored gave a short talk, while Dr. Harry W. Ettelson was the principal speaker. More

than three hundred persons attended the affair.

The *Hebrew Watchman*, local Memphis Jewish newspaper, had this to say of Sam Schloss Lodge in a recent issue: "We are pleased to see the revival of interest in B'nai B'rith. Membership has been on the upward trend since January. Attendance at meetings has constantly increased."

YIDDISH books and newspapers for the use of Jewish patients at the Mayo Clinic in Rochester, Minn., are in great demand, according to the B'nai B'rith social worker there, Miss Grace Gordon. All who wish to lighten the dark hours of illness of hundreds of Jewish patients there are urged to send books, newspapers and magazines printed in Yiddish either to this office, which will forward them, or direct to the Hospital Service Library, c/o Public Library, Rochester, Minn.

TOPEKA (Kans.) LODGE No. 698 suffered a deep shock and a great loss when its secretary, Brother Lee Manual Friedberg, 23, lost his life in an automobile accident. He was the youngest son of Brother Samuel Friedberg, past president and most active worker of the lodge, and Mrs. Friedberg.

Rabbi Kadushin Elected Director of Wisconsin Hillel Foundation

RABBI MAX KADUSHIN, of the Humboldt Boulevard Temple, Chicago, was elected Director of the B'nai B'rith Hillel Foundation at the University of Wisconsin, Madison, Wis., at the most recent meeting of the Hillel Foundation Commission in Cincinnati. He will assume his new duties at the opening of the school year this autumn.



Rabbi Max Kadushin

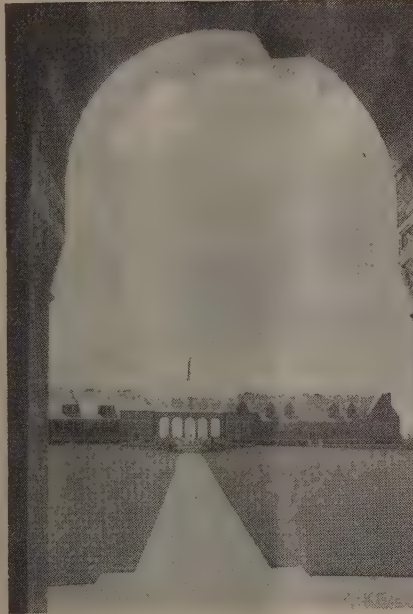
Rabbi Kadushin graduated from New York University in 1916, and from the Jewish Theological Seminary in 1920. He was rabbi of Temple B'nai Israel of Washington Heights, New York City, from 1921 to 1926, and of the Humboldt Boulevard Temple from 1926 to the present time. From 1920 to 1926 he was instructor of history at the Teachers' Institute of the Jewish Theological Seminary, and was also instructor at the summer school for Jewish communal workers for two seasons. He has contributed articles to the *S. A. J. Review*, the *Jewish Center*, and all local Jewish periodicals in Chicago. Rabbi Kadushin succeeds Rabbi Solomon Landman as Hillel Director at Wisconsin.

President Alfred M. Cohen presided at the meeting of the Commission. Those in attendance included Dr. Louis L. Mann, Dr. I. M. Rubinow, Morris Waldman, Rabbi James G. Heller, Rabbi Solomon Goldman, Rabbi Edward Israel, and Philip Seman.

Prizes for essay contests at the Universities of Manitoba, Saskatchewan, and Alberta, all in Canada, were unanimously approved by the commission. They will go to winners of the contests in each school; the subjects must be of a Jewish nature, but both Jewish and non-Jewish students are eligible to compete for the prizes.

Dr. Mann reported that Harold I. Saperstein's brilliant essay on Reform and Orthodox Judaism had been awarded the \$100 first prize in the Kline essay contest, of which Mr. Seman, Rabbi Goldman, and Dr. Mann were judges. Mr. Saperstein is a student at Cornell, where he is active in the Hillel Foundation.

Dedicate B'nai B'rith Hall at Cleveland Jewish Orphan Home



A view of B'nai B'rith Hall and the tablet it bears.

ALUMNI and members of B'nai B'rith from sixteen states attended the dedication exercises of B'nai B'rith Hall at the Cleveland Jewish Orphan Home, July 19.

A \$150,000 membership campaign has been launched by the Home. Alumni pledged \$2,000 of the \$5,000 which has already been promised.

Sol S. Kiser, Indianapolis, past president of the Home, was master

of ceremonies at the dedication. Samuel Goldstein, Lorain, O., first vice president of District No. 2, represented his District. He related the history of the Home since it was founded by B'nai B'rith 63 years ago. William Sultan, Chicago, past president of District No. 6, spoke on behalf of his District.

The tablet bearing the inscription, "B'nai B'rith Hall—Erected as a tribute to B'nai B'rith which conceived and dedicated this Home in consecration of the principle of brotherly love," was unveiled by eight-year-old Marian Weimer, one of the three hundred children who live at Bellefaire. She paid tribute to "the understanding, love, and faith of those who have come to us in the place of our own parents."

ROMANTIC!

LESS than a year ago, B'nai B'rith established a lodge in Basrah, Iraq, Mesopotamia. We have just had word from that far outpost of Judaism that our lodge brethren and coreligionists there are hungering for Jewish education, Jewish news, Jewish culture. Above all, they would like Jewish books, which are difficult to obtain in that corner of the world.

WILL YOU ANSWER THEIR PLEA?

Books, old or new, in English or German or French or Yiddish, or any other language—that's what they want. They are trying to build a library. We will be glad to forward these books. Send them to 70 Electric Bldg., Cincinnati, Ohio.

CUTTING IT SHORT

Paul Discount, cantor and composer, rendered appropriate Jewish music at the last meeting of the season of Kansas City Lodge No. 184.

Charles Shane, the first national president of A. Z. A., spoke on what Jewry may expect from its coming generation, and David E. Norcross, of the National Council for the Prevention of War, gave the inside story of how wars are begun, at a recent meeting of Portland (Ore.) Lodge No. 65.

(Continued on page 401)

An Appeal to the Members of B'nai B'rith

A MESSAGE OF IMPORTANCE IN THE INTEREST OF B'NAI B'RITH MAGAZINE ADVERTISERS

YOU are cognizant of the fact that we have opened our columns to a limited number of carefully selected national advertisers, each of whom must be a *leader in his respective line*, and whose product is worthy of your patronage in every sense of the word, both from a **consumers'** as well as a **distributors'** standpoint.

BEFORE any advertiser is approached, a *careful investigation* is made covering the entire country, through sources acquainted and thoroughly familiar with the various lines to whom we contemplate offering our co-operation. The opinion of these experts guide us in determining which one to select.

WE therefore unqualifiedly endorse and stand back of every product advertised in the B'NAI B'RITH MAGAZINE.

THESE advertisers, so carefully selected and so thoroughly endorsed by us, who have confidence in our magazine and appreciate the valued patronage of its readers, are entitled to your support, and *we feel certain they will receive it.*

*The following firms, whose advertisements appear
in this issue, have met all of our requirements and
have our unqualified endorsement*

E. T. CUNNINGHAM, INC.	MORRISON HOTEL
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JEWISH GIFT SHOP	

ACROSS THE SEAS



AMONG the most vital and important developments of the nineteenth century was that of nationalism, which affected world Jewry considerably, according to Major Walter Elliot, M. P., who addressed a B'nai B'rith luncheon recently in Glasgow, Scotland. He traced the efflorescence of modern political Zionism to this force, through men like Herzl and Weizmann and Lord Balfour, and gave an interesting survey of present-day Zionism.

Major Elliot is a Member of Parliament for one of the Glasgow divisions, and held a junior office in the last Conservative Government. He is looked upon as one of the coming members of the Conservative Party, and it is confidently predicted that in time to come he will occupy high office in the State. During the Parliamentary debate on the Labor Government's White Paper on Palestine, Major Elliot attacked the Government's policy and strongly supported the Jewish point of view.

SHANGHAI (China) LODGE No. 1102 suffered a great loss in the recent death of Brother Ezekiel Salmon at the age of 61. The lodge held special services at the funeral. Brother Salmon was for many years honorary treasurer of the Ohel-Rachel Synagogue, and honorary treasurer of the Shanghai Jewish School, which was closed on the day of his funeral as a token of respect. He was also identified with many charitable organizations.

FOUR generations of the Fidanque family were present when a Wider Scope token was presented to Master Stanley Fidanque at an open meeting of Panama Lodge No. 1051, Panama, R. P., on the occasion of the youth's Bar Mitzvah. A large audience was present.

Stanley's great-grandparents, Brother and Mrs. Joseph Fidanque, Senior, were present, as well as his grandparents, Mr. and Mrs. B. D. Fidanque, of New York, then on a visit to Panama, and his parents, Brother and Mrs. Morris B. Fidanque. The last-named brother is vice president of Panama Lodge.

After the very impressive ceremonies, Stanley's grand-uncle, Mr. Jacob M. Fidanque, of New York, who was also visiting Panama, spoke eloquently on the world-wide work

of B'nai B'rith, ending his address with a generous compliment to Panama Lodge, whose members he advised to continue their work of uniting Jews in their territory, so that Judaism may live on forever in Panama and the Canal Zone.

Mr. Jose Daniel Crespo, a prominent citizen of Panama, who attended the meeting at the special invitation of Brother Angel de Castro, the lodge president, then addressed the meeting in the Spanish language. He expressed the highest regard for the Jewish community of the Isthmus of Panama, and dwelt lengthily on the program of B'nai B'rith, with which he became acquainted through his association with some of the most enthusiastic members of the Order in Panama.

THE District Grand Lodge of Poland, at a recent meeting in Warsaw, voted to contribute a thousand zlotys to the Institute for the Deaf, Dumb, and Blind in Bojanowo for the year 1931. This action was taken after Brother Prof. Dr. Schorr had outlined the serious situation in which the Institute had been plunged because of lack of financial support.

Brother Schorr then proposed that the District resume publication of its official magazine, which has not been issued for some time. He indicated that the Braterstwo Lodge in Warsaw is able to issue a journal with a membership subscription of seven hundred, and urged that all local lodges lend their support to a District publication. Action, however, was deferred to a future meeting.

Another recommendation made by Brother Schorr was that the District Grand Lodge request the local lodges to aid the Institute for Jewish Studies. He then called for stricter measures toward delinquent and negligent members.

A NEW lodge has just been formed in Siebenburgen, Roumania, with twenty members. Eighteen new

members were initiated on installation day. The leading Jewish citizens of the town of Arad are also members of the lodge, among them the Chief Rabbi, Dr. Vagvolgyi. The new lodge has been named "Or," meaning "light," and the ceremonies of installation were very beautiful and impressive.

Another new lodge recently organized in Roumania is the Dr. Adolphe Stern Lodge of Dorohoi, Moldavia. Twenty representatives of the Jewish community were charter members.

Upon the recommendation of President Niemirower, the Roumanian District Grand Lodge decided, at the recent meeting of its general committee, to assume sponsorship of the Institute of History of the Jews in Roumania, and subsidize the publication of that institute.

News of the Lodges

(Continued from page 399)

Outstanding radio stars entertained at a monster stag held by Toronto Lodge No. 836.

Henry Rosenblum, of Marinette (Wis.) Lodge No. 999, and a resident of Gladstone, Mich., for the last forty years, died recently at the age of 64.

The consolidation of Lincoln Park Lodge No. 1032 and Adolf Kraus Lodge No. 72, Chicago, took place recently.

State Senator Ira L. Quiat, who is also a member of Denver Lodge No. 171, spoke on "How Laws are Made" at a recent meeting of the lodge.

Rabbi I. Mortimer Bloom spoke on "On Board the Good Ship 'Earth'" at a meeting of Manhattan-Washington Lodge No. 19, New York City.

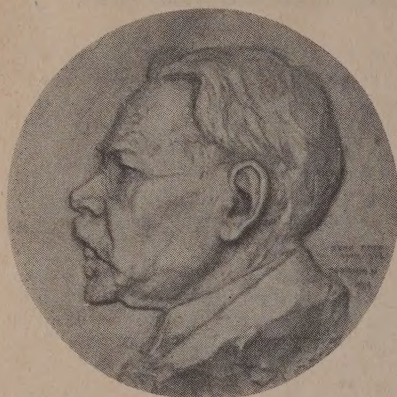
Miss Gertrude Goldofsky, a daughter of Brother Meyer Goldofsky of Herzl Lodge No. 608, Houston, Tex., graduated from her high school with the second highest scholastic average of any high school pupil in Houston. She was awarded the \$50 Shepherd prize.

Bernard Silverstein was chairman of the evening at a special meeting of Oakland (Cal.) Lodge No. 252, held to honor Brother Monroe Friedman, second vice president of District No. 4. Brother Lucius L. Solomons spoke.

Brother Sidney G. Kusworm was principal speaker at a picnic held by Eshcol Lodge No. 55, Dayton, O.

Israel Roukhomovsky

(Continued from page 378)



A plaque of the artist's son, Shlame. Bronze, gilded, in Bezael Museum.

—instead of even using it as an advertisement—Roukhomovsky calmly continued with his work. From his workshop there issued a steady stream of important artistic creations which could take their place beside any similar work in the world, even that of the old masters. And their artistic value was deemed all the greater because of their tiny size.

But the greatest wonder is the idealism and determination of this artist to do all of his work in accordance with the very highest standards of art. Completely self-taught, he supported himself and his family by turning out priceless works of art—with a shoemaker's awl! And the pleasure he derived from his work! He would have been willing at any time to have lost money, just so his work was done as well as he could do it.

Unfortunately, there is insufficient space here to treat of each work of this great goldsmith: the Scythian ritual, the small figures of Achilles and Minerva, phials of the thinnest filigree, the gold skeleton with its sarcophagus (ten centimeters long and four centimeters wide and high), the nest of little birds all in filigree, the miniature *Mezuzah* with an Aron Kodesh of silver, and all the other works which he created and is still creating in Paris. They are the fruits of his love for his work, and express broad, unlimited knowledge and a deft hand.

Roukhomovsky's Jewishness is apparent in most of his works. His ornaments, the *menorah* and the *mogen dovid*, are especially interesting. Although he has made many similar designs, with each new work he gives them a new form. In particular this can be seen in his miniature *Mezuzah* and its Aron

Kodesh. But he does the same thing in his biggest silver Aron Kodesh (sixty centimeters high), in the small *Perke Avos*, in his many medallions, in the *Shaddai* and others. His miniatures recall the nearly forgotten Jewish art of micrography. Even today Roukhomovsky engraves, without the aid of a microscope, nine letters in the space of a millimeter. He also had the patience to write for his rabbi in *cheder* a *Yoreh Deah* with all the *Midrashim*.

His helper and friend through many years was his wife, Merc, who died a few years ago. The artist dedicated numerous pages of his written work to this distinguished woman, the mother of an artistic home, who, with true Jewish devotion, caused art to grow amid poverty.

The Fruits of Goodwill

(Continued from page 388)

crisis occurs in community relations. It furnishes an organized voice to good, the liberal, the far-seeing forces in a town, a village, a city.

2. It furnishes a means of educating community groups to know one another better; to understand each other's ideals, sufferings and memories and even hates. This must be a long and patient process. The misunderstandings are the products of the centuries. We should be willing to give years to their healing. The seminar is the most efficient means to this end.

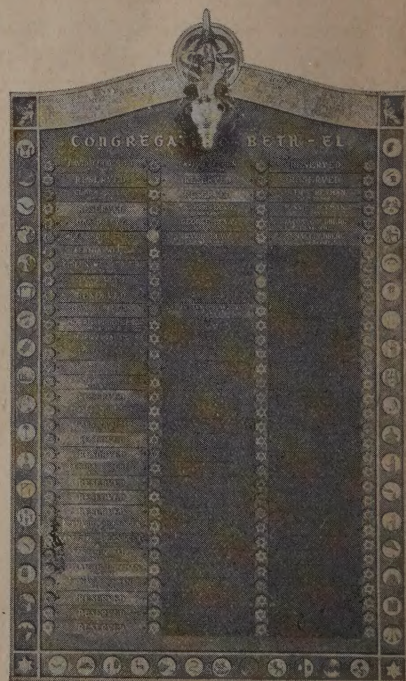
3. It allows a working together on a common platform in many community matters. Time will constantly broaden the extent and the effectiveness of the program. Unity of action will promote unity of thought and unity of thought will widen unity of action.

4. It will gently teach each group generously to recognize the honest, the historic differences of opinion of the other groups. It will stress

the importance not of the same method, of the same way, but of the common goal; the wisdom of the old adage, that there are many roads that lead to Rome.

5. It will develop the wholesome habit of stressing group religious resemblances rather than existing differences. During the cruel centuries men have built walls of hatred between sect and sect. It is time, that, as the walls are crumbling, we should build bridges of understanding. In commerce this is an age of cooperation. In religion, it should be the golden era of a widening fellowship.

Events have justified the Goodwill Conference. But the part that it may play in the future is the vital thing. If religion is to have the influence that it should have in modern life, we religious people must change old policies and become a uniting instead of a dissevering influence. Real religionists of all groups must join together to meet the common foes that threaten the integrity of the spiritual inheritance of society.



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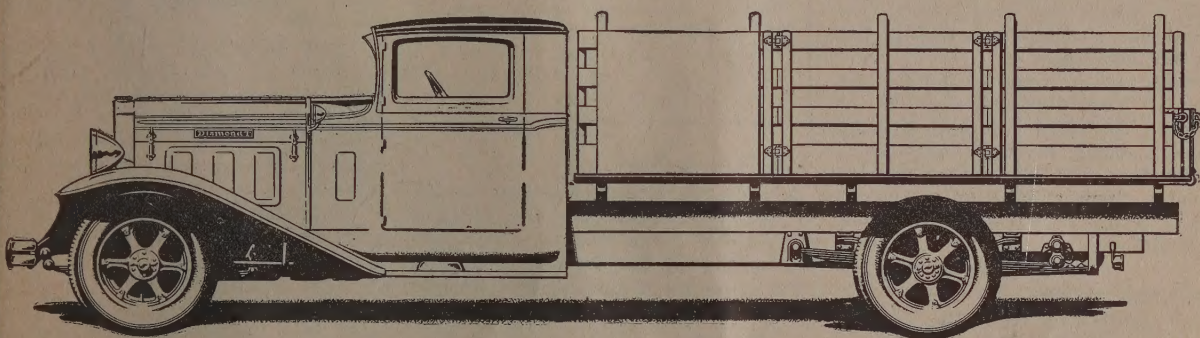
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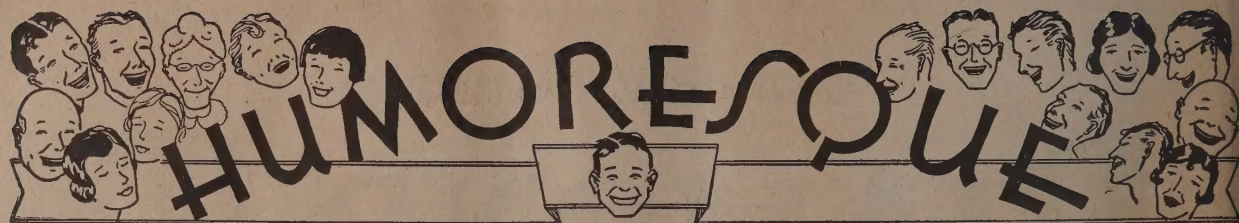
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Boy, Page Methusaleh

MENDEL wished his son to have a good Jewish education, so he hired a private instructor to teach the boy Hebrew.

One day he stepped into the room while a lesson was in progress. He found the instructor teaching the boy the *kaddish*.

"Here, here!" cried Mendel in alarm. "This must be stopped. I am only 38 years old, and already you're teaching my son *kaddish*."

"My dear friend," smiled the instructor, "you should only live so long as it will take your son to learn *kaddish*!"

Unobtrusive Fellows

TWO gentlemen from the famous city of Chelm set out on a journey, and by nightfall they came to a village which had just burnt down the day before. The two *schnorrers* approached a man they saw standing amid the ruins and saluted him gravely.

"Where can two guests," they asked, "find a lodging here for the night?"

"We would be only too glad to accommodate you," answered the fellow, "but as you see, our town has burned down and there isn't a building left to sleep in."

"Oh, that's all right," the two *schnorrers* replied expansively, "we are willing to sleep in the attic."

Save Time and Money

MR. LEVY had been in this country for several years, but had never been in a taxicab. He was a regular subway rider, and had no idea of the prices of taxicabs.

One day he was induced by a friend to use a taxicab for a rather long ride, and when he reached his destination he was dumbfounded to note that the meter, or "clock" as he called it, registered \$1.25. He decided that this was a mistake, so when he alighted, he handed the driver a quarter.

"You ought to be ashamed of yourself, my good man," Mr. Levy told the driver. "Don't you know that all the clocks were turned back one hour last week?"

As a result of their interest and co-operation in submitting jokes for this page, the following have been awarded book prizes: Miss R. Lerner, Montreal; Michael Gold, Brooklyn; Al. D. Bluver, Philadelphia; Max Bogner, Sacramento, Calif.; Mrs. Henry Atlas, Portsmouth, O.; Ida E. Tulchinsky, Philadelphia; Mrs. Fannie Libert, Denver; and David Rabinovitz, Sheboygan, Wis.

The Test of Time

ABRAMHAM took his eight-year-old son to a bookshop to buy a Bible. While they were looking over some books, the boy picked up a beautiful leather-bound Bible and told his father it was his choice.

"Oh, Jakie," cried the father, taking the book from the lad, "you must not read this! This is the New Testament!"

"Well," answered Jakie, "that's all right. I'll keep it until it gets old."

Acclimatization

JAKE KUGEL came over to New York from the old country and was warmly welcomed by his *landsmen* upon his arrival. But Jake was terribly upset by the strangeness of the Yiddish they spoke. It was so full of unfamiliar words that he hardly understood many of the things they said.

In two years he was prosperous enough to send for his wife and family. There was a joyous family reunion when they arrived, but this time Jake's wife was troubled. Drawing Jake aside she whispered to him: "What kind of Yiddish do these people talk? I can hardly understand them."

"Oh, don't worry," answered Jake. "It isn't so bad now. But you should have heard them a year or two ago!"

Unstylish

WHEN Mrs. Samuels' boy was two years old he was suddenly stricken with some insidious and mysterious ailment of the stomach. She had been bringing him up with all the modern dietary rules and regulations prescribed by experts, a

common practice these days. She was thus all the more terrified at his strange indisposition, and immediately rushed him over to Dr. Levine.

"Doctor, doctor!" she cried, after the physician had examined the child. "Tell me, what is wrong with my boy?"

"Shah, shah!" responded the doctor, smiling. "It's nothing. Give him a spoonful of castor oil and he'll be all right."

"But doctor," she cried in horror, "castor oil is such an old-fashioned remedy!"

"Nu," answered the doctor, "that's all right. You have an old-fashioned baby."

Try It Sometime

JOSEPH JACOWSKY had a fairly good baritone voice, and was seriously studying for the opera. His young wife, eager to assist him all she could, constantly bought new dresses so that she would look her best and make him proud of her.

After a recent purchase she joyously dashed into his den, where he was practising, and held up her new gown. The collector was waiting outside, for the dress had come C. O. D.

"Look at this pretty dress, honey," she exclaimed. "I bought it for a song."

"Good!" cried Joseph, "send in the collector and I'll sing for him."

Cause and Effect

MOSES: "How is Ike?"

Josephs: "Flat on his back."

Moses: "Why, I saw him dancing with a pretty blonde last night!"

Josephs: "So did his wife."

Security

AVRUM came angrily into Levenson's tailor shop and showed the tailor a coat he had bought there a few days previously.

"Fine work you do here!" Avrum cried scornfully, holding up the coat. "Look, the first time I wore this coat it split all the way down the back."

"Ah!" answered Levenson, "that just shows how well I sew on the buttons."